



The Living Church

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VOL. XXXIV.

MILWAUKEE, WISCONSIN.—MARCH 3, 1906.

NO. 18

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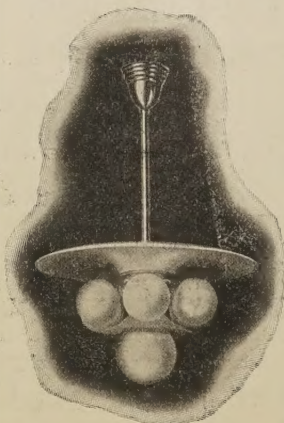


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Editorials and Comments

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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

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ARMED RECREANTS.

IN a striking sermon, entitled "Armed Recreants," Alexander McLaren pictures most graphically the guilt of "the children of Ephraim, who, being armed and carrying bows, turned back in the day of battle."

The thought is one that may have strong appeal for us, in connection with the holy season of Lent. Once more the great battle is on. The forces of the kingdom are rallied beneath the banner of the cross. Not to respond, or to flee from the conflict: what is this for the Churchman but to incur the guilt of an armed recreancy, the shame of carrying bows and yet of turning back in the day of battle?

When an unarmed warrior is beaten down and slain by a powerful foe—when the soldier has done his best and yet is conquered in the fight—there is disaster but no guilty cowardice. We may even admire the courage which has moved him to die rather than to flee. But not to use one's weapons of warfare, to shun the battle, to flee without putting forth any resistance, to carry bows and yet turn back: this shows a craven spirit, unworthy of the man enlisted in the service of one "who hath called him to be a soldier."

And yet is not this exactly what many of the baptized, many Churchmen, do to their shame? So far as they are concerned, the Lenten call of the Church falls upon ears that are purposely and stubbornly deaf. No sturdy discipline; no deepened purpose of prayer; no renewed struggle against temptation; no putting on of long neglected armor; no resolute and determined participation in the conflict of God's kingdom with the powers of evil. To them, alas! the days of Lent are no different from other days. They turn back; or, more likely, they hold aloof altogether from the combat to which they are summoned by the Captain of their salvation.

The deep sorrow of it all is the fact that these non-combatants are *armed* recreants. They carry, or they once carried, weapons that are entirely sufficient, if faithfully employed, to insure them a glorious victory in life's battle.

What weapon of defense, what weapon of aggressive spiritual warfare, need the man lack who has been baptized, confirmed, received into the company of the faithful, and admitted to the privilege of communion in the Church of the Living God? "All things are his." To him there is need of no further grace than that already bestowed—grace which can never be exhausted, if appreciated and drawn upon—but he who has received it must use it, lest it be withdrawn.

For the Churchman, therefore, to be indifferent to the Lenten call of his Master, to hear and not to heed, to behold the conflict afar and repress utterly the desire to enter it and to share the warfare of the saints: what can this be but to incur a guilt like that of "the children of Ephraim, who, being armed and carrying bows, turned back in the day of battle?"

From such tragic unfaithfulness, "Good Lord, deliver us!"
B.

IT IS GRAND to feel that the Christian can lift, by the power of prayer, a myriad as easily as one, and can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot.—*Bishop Brent.*

WE SEEK GOD afar off, in projects perhaps altogether unattainable, and we do not consider that we possess Him now in the midst of confusion, by the exercise of simple faith, provided we bear humbly and bravely the annoyances which come from others, and our own imperfections.—*Selected.*

AD CLERUM.

"O tu praesertim, qui curam habes animarum, vide et serio perpende qualem delictorum sarcinam super caput tuam congeris, si oves tuas ad sacrum tribunal frequenter vocare, et accedentes audire negligas; vel si audiens, sine cura, sine zelo, sine aequalitate rem facias. Quid respondebis, quando ad tribunal Christi vocatus, ab illo judicaberis, et ab tuis ovis accusaberis, dicentibus; perivimus, quia hominem non habuimus, qui nos in piscinam proficeret?"—*Quid Auct.*

"Dixit ut disperdet eos, si non Moyses electus ejus stetisset in fractione in conspectu ejus. Attende haec o sacerdos. Perierat enim populus, nisi Moyses confregisset iram omnipotentis Dei, et tu cum videris populum Dei delinquentem, cane tubae; annuntia eis delicta eorum, et sta in confractione ad Deum, ut avertatur furor ejus ab eis."—*S. Hier in Ps. 89.*

A SUCCESSFUL PARISH.

WE hear, from time to time, different parishes cited as "successful." Obviously, any enterprise is attempted in the hope that it may be a success. No man plans for failure. What, then, constitutes success in a parish?

We are frequently told that numbers do not constitute success. This is true; but it is true only in a measure. Mere numbers do not constitute success; but yet numbers are not to be considered a negligible quantity. It is the function of the parish priest to "go out into the highways and compel them to come in, that My house may be full." This involves numbers. A priest who is content to minister to a select few who are following counsels of perfection may be a good spiritual guide for those few, but he is a poor rector of a parish. Our Blessed Lord was followed by crowds, and He had "compassion upon the multitude." It seems never to have occurred to Him that He could best build up the higher life of His chosen twelve by neglecting the multitude. Similarly, the duty of the priest in his parish is both to develop the higher aspirations of the few to sanctity, and also to seek to influence for good the multitude that have less exalted ideals.

On the whole we believe that the duty of the parish toward "numbers" is more frequently depreciated than exaggerated. It is easy to think of shallow parishes that succeed only in numbers, most of whom quickly lapse into airy nothingness when the popular preacher or the genial gentleman-rector moves away; but we can think of more parishes that appear to be totally oblivious to the endless procession of men and women that is passing by the church doors. No, the parish that exists for the spiritual exaltation of a few saints—and saints are always few—is not preëminently a successful parish.

Neither, again, do we share the popular belief that a congregation of women is a badge of reproach to the rector. Religious influences appeal more forcibly to the gentler sex than to his husbands and brothers. Women are in most cases the mainstay of the working force of a modern parish. But on the other hand, the absence of men from a parish is not an element of strength. Ideals ought never to be lowered for the sake of winning men who decline to strive for the highest ideals. But men have souls, and a congregation of women means, generally, an equal number of men unchurched. True, they probably unchurched themselves, but they are unchurched notwithstanding. And so we say, that a parish composed only of women is not wholly a successful parish. It has failed in one very important feature of its work.

Once again, it is quite true that the work of the Church is primarily spiritual; we shall lay stress upon that presently. But a spirituality that is consistent with leaving debts unpaid, or with extortion, or with unfair methods in business; with oppression of employees by employers or their "trusts," or with dishonorable action toward employers by employees or their "unions," is not a species of spirituality that is apt to stand the test of the day of judgment. It is not a reassuring fact, that most of those men who, within the past year or two, have been held before the public gaze as examples of commercial dishonesty or at least of low commercial ideals, have been professing members of Christian bodies. Let it be distinctly understood, then, that morality, personal and commercial, must be a foundation stone of the spirituality which it is the function of the Church to build. A successful parish cannot be one that produces low-idealized financiers or dishonorable laboring men.

Again, it is the function of a parish to enhance spirituality; but a parish that leaves its corporate bills unpaid is not a brilliant success in that attempt. Few realize, as do those business men who come largely into commercial relations with par-

ishes and their rectors, what a serious blot upon the Church exists in the number of parishes whose rector, wardens, and vestrymen appear to have no sense of responsibility for debts incurred in the maintenance of parish work; and in the number of clergymen who permit their personal debts to remain unpaid. True, there are times when misfortunes or unforeseen circumstances prevent the prompt payment of obligations; in which case creditors ought frankly to be informed of the condition, and not be left to speculate upon the moral condition of clergymen who pay not the slightest attention to letters reminding them of their debts. This is not a pleasant subject; but it is one that is quite germane to any consideration of elements of success and of failure in a parish and in clerical life. Why do not our Bishops and others who have the privilege of giving serious *ad clerum* talks, treat of this subject more frequently and more positively? We doubt whether any other cause for parochial failure and for priestly failure is quite so unflinching and far reaching, as bad debts. We regret to say that these are more frequent, both on the part of churches and of clergymen, than many suppose.

WE HAVE TREATED of parish successes and failures negatively. Let us now examine some positive elements of parish success.

The most successful parish may perhaps be defined as that which succeeds in bringing the greatest number of people into touch with Almighty God, and in influencing them to higher personal ideals; while at the same time giving the few who possess really high ideals of spirituality, every opportunity to develop their cravings for the higher life.

Analyzing this definition, shows us a two-fold nature to characterize the successful parish. It is a missionary propaganda, and a training school in morals and in the spiritual life.

Most of the limitations that attend parishes of only moderate success result from the neglect of one or other of these twin duties. We have parishes that are all missionary; exhausting their efforts in bringing numbers into the Church, and then giving them little or no training after they are obtained; and we have parishes that neglect the missionary duty but which do excellent work in training those few who come voluntarily into touch with them. Neither of these parishes is a failure—certainly not the latter, while the former is a great boon to the statisticians who figure annually the percentage of Church increase; but neither of them can be termed preëminently the successful parish.

The missionary function of the parish, again, is twofold; it is local and it is general. Locally, the function is performed where pastor and people make every effort to reach the families within the parish and to bring them into the Church. In our large-area American parishes, there are few instances in which there is not abundant opportunity for the expansion of parochial influence. Religious censuses, in which, sometimes, all Christian bodies within a given area join—a perfectly proper work for joint action—are very helpful in this regard. Parochial visits, not only of the clergy, but also of discreet lay people, and particularly to boarding and apartment houses, where the decline of family life, with its attendant evils, is most strongly marked, are a helpful agency. To interest newly-discovered people in some phase of Church work is frequently to retain a hold upon them. Here the influence of parochial guilds, men's study classes—a better name than Bible class—and branches of the general organizations of the Church comes into play. The opportunity for enlisting new people into some kind of service for the Church is almost infinite. True, it seems at first sight as though this would force the rector somewhat into that modern parody upon the pastor, the organizer and machine-pusher; but the salvation of the rector from "serving tables" lies, in the deplorable absence among us of the working diaconate, in training suitable lay persons to man—and to woman—these parochial activities. Only general oversight of them should devolve upon the rector. Sisters and deaconesses are an incalculable assistance in building up parishes from this point of view; why are we so slow in availing ourselves of their services? The trained nurse is a helpful adjunct to a large city parish. She should be a woman of sympathy with spiritual needs quite as truly as with physical suffering.

And the general phase of the missionary propaganda must have equal place. Without it, the very methods we have outlined would but develop a spirit of parochialism. Side by side with the increase of parochial activity must be the broadening of sympathy with the larger work of the Church beyond parish bounds. This larger sympathy will naturally manifest itself

through such parish organizations as the Woman's Auxiliary and its Junior and Babies' branches and the Sunday School Auxiliary; but there is a grave deficiency in these otherwise excellent devices for general missionary work, in that they exclude the men, who, of all others, ought to be the leaders in the general missionary propaganda. The general missionary work of this American Church will continue to be its weakest spot until it is seen to be work for men. Parochial missionary societies, with committees of men and women charged with the investigation of interests and needs of specific fields, and with presentation of their claims, are, in our judgment, even more helpful than are the more usual parochial devices. In places, they have been most successful in fostering the missionary spirit.

Having brought men and women into touch with the Church, the parish has only begun its work. It is but a half-truth to say, as do some, "Missions are the mission of the Church." Missions—the bringing of people into the Church—are only preliminary to the Church's mission. Her real mission is to develop them, to build up character in them, to make them better men and women, with nobler ideals, and to assist them toward the attainment of these ideals. Religion must be made to appear to them as an influence in every phase of existence. It must permeate their commercial, their political, and their social life; controlling and restraining them in every-day business, in public office, in the management of trust funds, of corporations, of trusts, of labor unions, at bridge and at pool, in work and at recreation, in reading and at the theatre, quite as truly as in the church building. The terrible scandal of professing Christians prostituting commercial ideals, false in political trusts, and lining their pocketbooks at other people's expense, is due to too narrow conceptions of the scope of religion. Its impetus may rightly be given within the church walls, but its practice must be in the home, the street, the club, the factory, the office, the city hall, and the capitol.

This development of character may be greatly aided by preaching. Why are we confronted with such extraordinary deficiency in the power of preaching? Just because most people gave a disproportionate place to the ministry of preaching a century ago in one direction, is no good reason why we should give it a disproportionate place to-day in the other. The sublimity of a full Catholic worship is not rendered one whit more impressive in contrast with a lame sermon. If preaching is not worth doing, let us abolish the sermon; but if it is worth retaining, it is worth perfecting. Now, eloquence is a natural gift, which not all can attain; but coherent expression of ideas, intelligent mastery of a train of serious thought, intelligibility in enunciation, avoidance of unnecessary repetition, erectness of personal carriage, and due regard for the movements of the clock, may all be learned by any person of ordinary intelligence. Preaching that sets at naught these rudimentary principles is an insult to Almighty God, and a grievous wrong to a congregation.

But preaching, important as it is, will not, in itself, build up spirituality. It is an incentive to right living; not a sacramental means of grace. Men frequently cite the fact that there are men of good moral life outside the Church. So there are. The difference between the moral man inside and the moral man outside the Church, is that the former has certain God-given aids to assist him in his spiritual life, which the latter lacks. Preëminently is the Holy Communion chiefest of these aids. It is the climax of worship, the stimulus to spirituality, the food of the soul. The successful parish cannot be content with less than a weekly celebration; it has largely failed if its people are not so developed spiritually that they demand the weekly sacrament as a right, of which their rector has no right to deprive them. Indeed their rector is not fit to be the spiritual head of its people, if he is willing to rest content with less than a weekly reception of this most holy food and drink for himself, whether his people have learned to value it or not. The really successful parish will, where practicable, have a daily celebration; simply because its people will cherish the opportunity to receive the mid-Sunday spiritual aid, and to keep their personal and family anniversaries, and the holy days of the Church, at the altar.

Moreover, the Church has other and special means of grace for special purposes. The parish priest who is happily endowed with common sense, will make use of all that the Church can give. Be he never so "low" a Churchman, he will tell his people frankly, that there are crises and circumstances in life when nothing will be quite so helpful to them in an emergency, as to make their private confession and receive the priestly assur-

ance of God's pardon. The priest—every parish priest—ought to let it be generally known that he holds himself in readiness for such ministrations at any time. Be he the highest of the "high," he will have entered but externally into his pastoral duties, if he does not sometimes find occasion for extemporaneous prayer with and for his people. Oh how largely the use of common sense would modify our ecclesiastical prejudices and differences!

Time would fail us to tell of the pastoral care of the sick, and the bringing to them of the sacrament, whether by sick-room celebrations or by carrying the reserved sacrament; of making the Sunday School a real training school in Churchmanship; of treating choristers as ministers of the Church in untechnical minor orders and thus bound to render heart service and not merely lip service in the musical worship of Almighty God; of seeking out and carefully preparing candidates for Confirmation, and then not neglecting them after they have been confirmed; of holding communicant classes; of visiting those in affliction and tenderly dealing with those in sin; of training up lay workers to assist in building up the parish; of seeking to allay animosities, such as those, saddest of all, that grow up at times between our own parishes.

A successful parish is one in which priest and people are working together to accomplish all these ends. Its test is twofold; the spirituality of the people and the efficiency of the force expended in work.

Reader, can you help your parish to be more successful?

IT was our agreeable privilege last week to listen to addresses by members of the Congo Reform Association in the interest of arousing public sentiment against the unspeakable atrocities perpetrated in the name of King Leopold upon the helpless natives of the Congo State. That conditions are most awful in that African land there can be no doubt. We were too fully convinced of that in advance to require the proofs submitted.

But we confess to a sense of disappointment at the total lack of statesmanlike discernment of what is and what is not within the range of the function of the United States government, displayed by the chief speaker. Unless the Congo Reform Association can draw upon the legal knowledge of some of its distinguished members, the sympathy engendered by the vivid portraiture of atrocities in Africa will simply expend itself in a hysteria which will be as abortive as it is unwise. To allude contemptuously to the Secretary of State as the only answer to his statement that the United States government is powerless to intervene is not, on the whole, a conclusive rebuttal. We should be the last to underrate the value of appeals to public duty by ministers of Christian bodies; but there is too much ground for the widespread (and frequently unjust) distrust of clerical statesmanship, when grave moral problems are presented in a manner so unconvulsive to minds that are obliged to distinguish between a recognition of the reality of the wrongs and the practical question of how to right them.

We believe that we are doing the best service to the Congo Reform Association and to the interests which it is striving so unselfishly to represent, when we suggest that the wisest course for them would be the recall of present speakers for the association pending a reference of the entire question as to ways and means of promoting reform to their attorneys. A calm, lucid statement of the relation of the Powers in general and of the United States in particular to the Congo State, and of constitutional and practicable methods of intervention, would, in our judgment, be a wise accompaniment to the simple story of wrongs so graphically presented by the wife of a missionary.

THAT we should be obliged, in one issue, to record the destruction by fire of two of our Church schools, making three such instances of fire loss during the present scholastic year, is a serious calamity, and especially by reason of the loss of life and the serious injuries to students in last Saturday's fire at Kenyon Military Academy. Our first duty is to express, on behalf of the Church, our sense of sadness at the two catastrophes, and our sympathy with the sufferers. The loss in bereavement, in physical suffering, and in property is severe. May the sense of God's loving and fatherly care be with all the sufferers.

Beyond this, we make no criticism of the institutions that have thus been destroyed, for we are wholly without knowledge of the circumstances connected with either of them. The most perfect precautions cannot always prevent disastrous fires.

But boarding school authorities ought to leave nothing un-

done in the way of protection against fire. Parents confiding their children to the care of others have every right to expect that every protective device in the interest of their safety will be employed. Poverty is no excuse for any who may receive children into unprotected firetraps. Better that a school should be closed, temporarily or permanently, than that unsafe buildings or those in which adequate protection from fire is not provided, should be employed for the housing of defenseless children. Again let it be understood that we have no grounds for criticising the institutions that are now sufferers.

We earnestly suggest that all boarding school authorities should immediately consider whether their own precautions are adequate, employing expert advisers where necessary in order that they may not be deluding themselves with a false sense of security.

And parents may well inquire rigidly as to such precautions before entrusting their children into the care of any institution.

WE have heretofore alluded to the pressing need felt by the Bishop of Mississippi to take advantage of an unusual opportunity to secure a school property for the education of Negro children in Vicksburg.

Some money has already been sent to the Bishop for the purpose, and we learn that at the present time only \$600 more is required immediately, in order to secure the success of the enterprise. "It seems a paltry sum," writes the Bishop, "but it is as big as a mountain under our present conditions. We have had large failures in crops in this agricultural state, and to get funds to pay my missionaries is at the present time an apparently almost insuperable difficulty."

There is an element of pathos in the necessity of making a public appeal for so small a sum when so large interests are at stake and for an object so important and with the personal authority of the Bishop as the guarantee for the existing necessity. The fact remains that the Bishop knows not where to turn for the small sum required in order to carry out his plan for Negro work, in which work, we need not say, the Church is sadly behind as compared with her opportunities.

If the amount could be sent to the Bishop within the next week it would, we feel sure, be an investment on behalf of the Church that would bring abundant returns.

THE LIVING CHURCH very cordially extends its welcome to the newly consecrated Bishop Coadjutor of Milwaukee. He is no stranger to the diocese and is not obliged to seek introductions to its work. His welcome is probably more unanimously hearty than that which was given to any of his predecessors, elected in days of keener partisanship, since Bishop Kemper gave up his large missionary commission to become Bishop of Wisconsin. Bishop Webb's consecration has already so brightened and relieved the beloved diocesan, whose evident weakness during the consecration function was the only untoward incident of a happy day, that, taking his place on Sunday morning, the day following the consecration, in his episcopal throne at the Cathedral, Bishop Nicholson seemed to be restored to some measure of his old-time vigor.

May God plentifully bless both prelates in their difficult work, and prosper the works of their hands!

ANSWERS TO CORRESPONDENTS.

B. R.—(1) Moravian, Swedish, and Reformed Episcopal orders are not admitted as valid and ministers from those bodies must be re-ordained.—(2) There have been commissions appointed by General Convention on each of these groups of orders during recent years, but no action has been taken, since it appears to be impossible to affirm and no necessity has arisen to deny their validity, although individuals in the Church have, in each of the instances, held that these orders might be proven valid.

S. J. F.—There is an office for the dedication of an organ in *The Book of Other Rites and Ceremonies* set forth by the Bishop of Milwaukee.

J. S.—(1) Article XXII. condemns the "Romish Doctrine concerning Purgatory," a materialistic parody (as commonly held at the time the Article was written) upon the Catholic doctrine of Purgatory or a state in which the soul is purified or purged from its earthly sins, after death. When American voters repudiated the Democratic "doctrine concerning" a protective tariff, they did not repudiate protective tariffs in essence, but quite the contrary. Neither does the Anglican communion condemn Catholic teaching concerning the intermediate state in repudiating the "Romish doctrine concerning" Purgatory, etc., as stated in the article.—(2) The Catholic doctrine of the Eucharistic Sacrifice is wholly distinct from the "sacrifices of Masses" condemned in Art. XXXI. Read Kidd's *Thirty-nine Articles* (Rivingtons, 60 cts.) on both these, as on the Articles in general.

ANCIENT COLLEGE OF CORPUS CHRISTI AT CAMBRIDGE.

Foundation Antedates That of Corpus, Oxford, by a Century and a Half.

FINE GIFT FOR LIVERPOOL CATHEDRAL.

Increase in Advent Ordinations.

OTHER ENGLISH CHURCH NEWS.

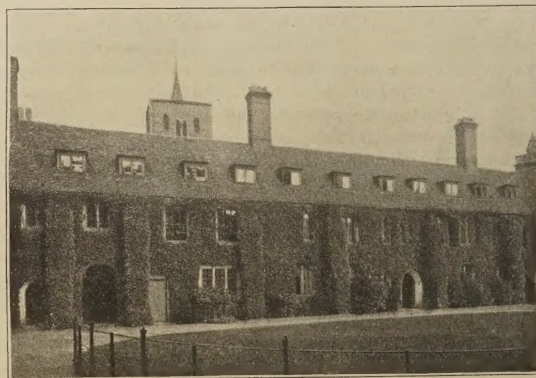
The Living Church News Bureau
London, February 13, 1906

THE following interesting item I cull from the *Guardian*: "The Old Court of Corpus, Cambridge, formed the original college of the fourteenth century, and until a new court and a new Master's lodge were built eighty years ago, the Masters had always occupied the southeast part of the older building. Just east of the kitchen may still be seen the ancient doorway of that lodge, through which the successive Masters had passed in and out for nearly 500 years. Of those Masters the most eminent was Matthew Parker, whom Queen Elizabeth made Archbishop of Canterbury, and as a tribute to his memory the present Master, Dr. Perowne [deceased yesterday week], has presented to the College an oaken door for the doorway above mentioned, with a metal tablet inscribed, 'Matthaeus Parker hac introibat.'"

The Cambridge C. C. C. was founded in 1352 (*temp.* Edward III.) by the amalgamation of the *Gilda Corporis Christi* and the *Gilda Beatae Mariae Virginis*. Thus it is a much older collegiate society than Corpus Christi at Oxford, which was not founded until 1516.

The Liverpool Cathedral Committee has just announced an exceptionally notable gift to the new Cathedral. The *Times* prints the following communication from the committee:

"Among the ornaments of our old Cathedrals the magnificent



OLD COURT, CORPUS CHRISTI COLLEGE, CAMBRIDGE.

carved screens and choir stalls are conspicuous. The chancel of the new Liverpool Cathedral will be more lofty and spacious than that of any existing Cathedral in England, and the stalls in the choir to be fitted to such a position must be of specially beautiful design and of suitable proportions. A series of stalls of remarkable beauty and simplicity has been designed by Mr. G. F. Bodley, R.A., and the Liverpool Cathedral Committee has just been informed that it is the intention of Mr. S. J. Waring (the head of the well-known firm of Waring & Gillow, Limited) and his sons, to present the entire series of stalls to the Cathedral in commemoration of their long connection with the city of Liverpool, in which the business originated. The generous gift is, of course, a personal one, but, although Messrs. Waring & Gillow (Limited) do not contribute to it, it is anticipated that the work will be carried out by special workmen in their workshops."

No exact estimate of the cost of the work can be given, but, owing to the great size of the stalls and the detail of the carved work involved, the cost must be very large—probably not less than £8,000. But the gift, apart from its magnificence, is especially gratifying to the committee "as a recognition of the old custom that those who possess special skill in any art should contribute by means of that art to the enrichment of our great churches and because the circumstances attending the gift are a guarantee that the work will be done in the best possible way and as a labor of love."

The Advent Ordination lists recently published in the *Guardian* yield a total of 216 deacons, as compared with 205 ordained at Advent 1904, and a total of 257 priests, as compared with 228 at the same Ember season in 1904. For the whole year 1905 there was an increase of 44 in the number of deacons

ordained. The *Guardian* also gives the total numbers ordained in the last ten years:

1896	1,321 (deacons 681)	1901	1,160 (deacons 561)
1897	1,296 (" 644)	1902	1,097 (" 590)
1898	1,276 (" 639)	1903	1,164 (" 567)
1899	1,268 (" 639)	1904	1,121 (" 592)
1900	1,194 (" 594)	1905	1,210 (" 636)

Thus both in the totals and in the deacons only the number ordained last year was the highest since 1899; but the percentage of Oxford and Cambridge graduates is still falling. Oxford again surpasses Cambridge, though not so much as in 1904, and it appears that increased numbers come from Durham, King's College, London, and St. Aidan's, Birkenhead.

Any utterance of Canon Scott-Holland on the Education question is specially worth noting from the fact of his being in politics such a radical stalwart. Writing in this month's *Commonwealth* (of which he is the editor), under the heading of "How About the Kids?" he says that while everything is sound about the Government, in its main functions, there remains still one "raw place" where the Churchman who is a Radical "fears for his withers." It is the old place; where he feels always sore—Education. The "peaceful device" which Radicals are inclined to formulate violates, the Canon thinks, in the first instance, a principle more profoundly vital to Radicalism than those which it hopes to sustain. And, in the second instance, it collides with the primary laws of common sense and reality:

"For, first, it proposes that the State should take a side in religious controversy, and give a preference, endowed out of the rates to which all contribute, to one form of the Christian religion as against another. It will give all the authority, and the financial support, that belong to official recognition in the State system, to the idea that religion can be taught without any connection with a Creed, or with a Fellowship. By doing so, it enters, as a State, into the sphere of religion; and dictates and enforces terms of its own making on matters essentially spiritual."

The Canon's system of politics is pledged, however, to have nothing to do with deciding between religious differences:

"We ask, simply, for equal opportunity for all. That is Liberalism. But the opportunities are not equal, if Undenominationalism is given full official sanction, and public support from the rates; while Denominationalism is refused both." Then about the teachers, Radicalism says: 'No religious Tests for Servants of the State.' Yet the State is to organize and authorize religious teaching. Therefore it is to employ, as its servants to teach religion, those into whose qualifications so to teach, it is forbidden to inquire. Is not that, the Canon asks, a violation of common sense? His solution of the problem is that if the State wants religion taught (as it certainly does) in its schools, then it should decline the task of defining the religion, and of testing the teachers: 'It should throw the responsibility for both on the religious bodies, who alone can determine how their belief can be taught, and who are qualified to teach it.'

One would not naturally have supposed that the cause of Christian education of the children would find a supporter in an avowed unbeliever in the Faith of the Church, yet so it has in the person of Mrs. Humphrey Ward. The author of *Robert Elsmere* wrote during the recent election that the proposals so far outlined by Mr. Birrell and Mr. Lloyd-George appeared to her grotesque in their injustice:

"To insist," she said, "that the Church shall give up her own schools wholly to the public authority in return for perhaps a rent, calculated in what we can hardly doubt will be a vindictive spirit, and the right of teaching her children out of school hours, and, in addition, to ask Church people to maintain in all the Council schools of the country, paid for by Churchmen and Nonconformists alike, a system of which rightly or wrongly, a large number of Church people disapprove, while allowing them no compensation or supplement—this course can only lead to endless strife and bitterness, and must thereby do harm both to education and religion."

The committee of the Church Schools Emergency League held a conference last week at Manchester, there being a large attendance of managers and supporters of Church schools from all parts of the country. At a public meeting in connection with the conference, the Bishop of Manchester (who presided) said they were met to defend the denominational schools as an essential part of the educational system of the country, on the grounds of national welfare and religious liberty.

In the event of the Government committing itself to an undenominational system of instruction, they must make clear certain points on which they would not yield, though they might be compelled to submit. They were not prepared to sell their schools, nor to accept rent for them as secular or undenominational schools. If the Bill were drawn to recognize only three forms of faith—Judaism,

Romanism, and Undenominationalism—they would "never accept it as final." Parents should be called upon to combine for the preservation of Church schools as Church schools for their children, and that as the next line of defence they should organize trustees and managers. His Lordship deprecated the adoption of the "Passive Resistance" programme.

A series of resolutions in defence of the denominational schools, moved by Sir John Gorst, K.C., and seconded by Mr. Cripps, K.C., were carried unanimously. Sir John expressed his regret that the late Government, while it had a commanding majority in the House of Commons, did not place the religious instruction in public elementary schools upon a footing from which it could not be moved. If now, however, the parents were in earnest in demanding definite religious instruction for their children, they would get it. Mr. Cripps said that there could be no compromise. If they stood firm they would win. At the conference the Hon. Secretary (Canon Cleworth) reported that the League, which had been in existence for three years, numbered 600 members, representing school managers or groups thereof. It was about to have an office at the Church House in London, and had before it an important future. The Rev. F. E. Allen (Aylesburg) proposed that the League should pledge itself in advance to "Passive Resistance." The previous question was moved by Mr. H. J. Torry (Lincoln), and was carried by a large majority. The conference resolved, on a resolution moved by the Rev. J. H. Thorpe (Stockport), to resist to the utmost of the League's power—(1) any alteration in the distinctive religious character or provisions of Church school trust deeds. (2) Any attempt to deprive Church children in Church schools of definite religious instruction by duly qualified teachers during school hours. (3) Any attempt to force on Church parents in such schools a choice for their children between a purely secular system and any form of undenominational religion. (4) Any proposal to give special terms to any class of denominational schools, and not to all such schools. The conference further protested against, and pledged to oppose, any legislation which has for its object the setting up, by authority of Parliament, in the schools of the nation, "of any monopoly or preferential treatment of any form or sort of so-called simple Christian religion or religious instruction." It was decided that the question of appointing a deputation to wait on the Minister of Education (Mr. Birrell) should be left to the Executive Committee.

A great meeting under the auspices of the Christian Social Union was held at the Church House, Westminster, last Tuesday evening, with the object of impressing upon the country, and the new Government in particular, the urgent need of legislation in matters of social, economic, and moral reform. Canon Scott-Holland presided, and the other speakers, besides the Bishop of Birmingham, who was the principal one, were Dr. Fry, Headmaster of Birkhamstead School, Canon Barnett, of Toynbee Hall, Mr. Frederic Rogers, Miss Constance Smith, and the Bishops of Southwark and Southwell. The topics dealt with by the different speakers were the claims of Labor, Temperance, Education, Old Age Pensions, the cause of the Woman workers, and other pressing problems of our English towns and villages.

It is announced that the present S. P. G. house in Delahay Street, Westminster, has recently been sold for £27,500. After paying for the freehold of the new site, there will remain something over £10,000 towards the erection of the proposed new house, the cost of which can not be less than £20,000. The date of the laying of the foundation-stone of the new house will be announced as soon as possible.

At the request of Lord Halifax and many members of the E. C. U., a *Requiem* Eucharist for the late King of Denmark was sung at St. Barnabas', Pimlico, on Wednesday morning last. There was a large congregation present.

Lady Wimborne has resigned the presidency of her Ladies' League. In taking this step she has been influenced partly by the increasing pressure of domestic claims, and partly—probably the chief reason—because her Ladyship and Lord Wimborne have now become political partisans in the Radical camp. Evidently her Protestant League is largely supported by Protestant Conservative-Unionists.

The Bishop of London has offered the Rev. Wilson Carlile, of St. Mary's-at-Hill, E. C., and founder and hon. secretary of the Church Army, the prebendal stall in St. Paul's vacated by the newly appointed Bishop Suffragan of Ipswich, "in consideration of his splendid and self-sacrificing work in connection with the Church Army." The Rev. Mr. Carlile has accepted the offer "as a token of appreciation by the Church of the

devoted labors of the workers in the Church Army throughout the world."

In the Proctorial election in the diocese of London, the counting of the voting papers has shown the same result as the voting on a show of hands. In both the Archdeaconries of London and Middlesex, Prebendaries Ingram and Villiers, who stood as the Athanasian candidates, secured majorities—the figures being respectively 301 and 255. Dr. Robinson and Canon Pennefather, the defeated candidates, polled respectively 211 and 222 votes. The voting in the diocese of Southwell has resulted in the defeat of Bishop Baynes (late of Natal), of St. Mary's, Nottingham, who was put up by the anti-Athanasian clergy in the diocese in opposition to Canon Keymer, of Headon, Retford. On the other hand, in the Lincoln Proctorial contest an anti-Athanasian has been elected in the person of Canon Jardine, of Harlaxton.

The *Times* of yesterday stated that, although the Bishop of Argyll and the Isles' strength is still wonderfully maintained, there has been a steady decrease during the last month. His Lordship's condition during the last few days has been less favorable, and though he is free from pain it gives cause for anxiety.

J. G. HALL.

THE CASE AGAINST MR. FILLINGHAM.

YESTERDAY (February 13th), in the Court of Arches, held in the Upper House of Convocation at Westminster, the Dean of the Arches, Sir Lewis T. Dibdin, K.C., delivered judgment in the case of the Bishop of St. Albans *vs.* the Rev. Robert Charles Fillingham.

The Rev. R. C. Fillingham is vicar of Hexton, Herts, in the diocese of St. Albans, and proceedings were brought against him, and heard in the Arches Court at the end of last year, at the instance of the Bishop of St. Albans, for having ordained the Rev. A. C. White, minister of Emmanuel Church, Southend, contrary to the directions and instructions of the Bishop (Dr. Jacobs). According to the case against Mr. Fillingham, a public service was held at Emmanuel Church, Southend, on March 22, 1905, and Mr. Fillingham, wearing a surplice, stole, and hood, ordained the Rev. A. C. White. As a consequence the Bishop, who had commanded Mr. Fillingham to perform no such office, took proceedings, it being charged against him that he had taken upon himself to ordain; that he had publicly preached and administered the Lord's Supper in an unconsecrated building without leave of his Bishop; and had disobeyed the lawful commands of that Bishop. The defence to these charges was that the proceedings were not illegal, and that the respondent knew no law by which he was forbidden to ordain a man in the Church Universal.

Counsel appearing were Lord Robert Cecil, K.C., Mr. A. B. Kempe, K.C., and Mr. J. E. Theobald for the Bishop of St. Albans; Mr. Hume Williams, K.C., Mr. G. N. Robertson, and Mr. Sturge for the Rev. R. C. Fillingham.

The Dean delivered a long judgment.

He said Mr. Fillingham had no authority from the Bishop to ordain other persons. In fact, he was strictly ordered by his Bishop to refrain from doing so, and he could not, therefore, justify his acts by saying that he intended them to counteract the unlawful acts of someone else. Mr. White had been made a presbyter in order that he might officiate in a cure of souls, where, in Mr. Fillingham's view, the practices of someone else were dangerous. He had purported to have power to call and choose a minister, and to ordain him without the authority of the Bishop, and that constituted an ecclesiastical offence. Mr. Fillingham's acts had offended against the constitution of the Church of England, of which he was a minister. These acts were an usurpation of the powers which belonged to the episcopate. He knew of no precedent for such a case as Mr. Fillingham's since the Reformation, and he therefore had to deal with the question as one of principle. There could hardly be any greater offence against the Church than that with which Mr. Fillingham was charged. If clergymen were allowed to break the laws at will, it was obvious that before long the whole Church would be in peril. His Lordship said he could not look over the fact that in the ample time which had elapsed since the offences were committed Mr. Fillingham had not expressed his regret, nor had he undertaken not to repeat the offence. Instead, he continued to hold his living. If he had resigned his living, the present proceedings would have been avoided, and he would have commanded respect. He did not propose to actually pronounce sentence of deprivation then, but to adjourn the further hearing for two weeks. If, in the meantime, Mr. Fillingham satisfied him in writing that he acknowledged his offence, and that he would not repeat it, he should not pass sentence of deprivation. If, however, he failed to do so, sentence of deprivation would be passed, and Mr. Fillingham would be condemned in costs.

—(London) *Daily Telegraph*.

ELABORATE SEAMEN'S INSTITUTE PLANNED IN NEW YORK.

And the Society Will Change its Cumbersome Name.

OTHER CHURCH NEWS OF NEW YORK.

The Living Church News Bureau
New York, February 26, 1906

THE project for the establishment of a Seamen's Institute in New York, which was briefly referred to in this column last week, is meeting with the hearty approval both of Churchmen of New York and of those business men of all faiths whose interests largely lie in the shipping which comes and goes from this port. It is the opinion generally expressed that the plans for the Institute, formulated by the organization ordinarily known as the Society for Seamen, are both comprehensive and sensible, and there seems little doubt that the half million dollars for which the Society asks will be forthcoming. The Society, by the way, is planning a change of name. It was organized something over sixty years ago, and its name has been "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York." The legislature is being asked to change this to the "Seamen's Church Institute of New York."

The building which the Society purposes to erect for the "Seamen's Institute" will be located at the corner of South Street and Coenties Slip. This is on the East River side of the city, well down toward the Battery, and the eight or ten-story building to be erected will be visible not only from the river, but from New York Bay as well. What the building will contain is thus stated:

A free shipping bureau for seamen where captains can meet men looking for work, and be provided with crews without being compelled to pay fees to shipping masters; and where seamen can obtain employment without assigning a large part of their prospective wages in the form of "blood money" to secure berths on outgoing ships.

A club room for seamen, with games, newspapers, and other reading matter, conveniences for writing and receiving letters, etc.

A department where seamen can deposit their wages, either for safe-keeping, or for transmission to their families or friends.

A large meeting hall where lectures and other entertainments can be given, and where religious services can be held for seamen regardless of race or creed.

Rooms for 250 or 300 seamen, each man to be provided with a separate bed room. Also a club room and sleeping apartments for captains and officers.

Rooms for classes for instruction in navigation, first aid to the injured and other kindred topics; also a restaurant, a gymnasium, and a library.

It is stated that the site for the Institute has been purchased, but that it is subject to mortgages. It is not intended to begin building until enough money is in hand to pay for the building and either to extinguish or greatly to reduce the mortgages on the land. The total cost of land and building is stated approximately at \$550,000. The Society has \$50,000 to devote to the purpose and has issued an appeal for the remainder. In response to this, contributions are now coming in, and there has been received in the past few days one subscription of \$25,000 and several of \$5,000 each, beside smaller gifts. A careful study is being made of the building site in connection with the needs of the Institute, so that the architect, when selected, can put the land to the very best economic use. Some idea of the need for the Institute may be gained from the fact that last year 166,048 seamen visited the reading rooms maintained by the Society, over thirty thousand letters were received, and nearly \$100,000 of seamen's money was received for safe keeping or transmission to dependent relatives.

CHURCH CHORAL SOCIETY WORK.

The first recital of the Church Choral Society for the present season, two presentations of which were given at St. Thomas' Church last week, seems not to have pleased the music critics of New York. Their criticisms were directed, however, more toward the programme than toward its rendition, and the principal numbers, Saint Saens' "The Deluge," and Gounod's "St. Cecilia" mass, were called too sentimental for the serious consideration of lovers of dignified Church music. This professional opinion was not shared in great measure by the audiences which heard the Society Wednesday afternoon or Thursday evening. Expressions of appreciation were heard on all sides for Mr. Richard Henry Warren, the conductor, Mr.

Will C. MacFarlane, the organist, the soloists, and the individual members of chorus and orchestra.

SEABURY SOCIETY SERVICES.

There were large congregations, with men predominating, present at the noon-hour services in St. Paul's Chapel on lower Broadway, when, by arrangement made by the Seabury Society, the Rev. J. Townsend Russell, Archdeacon of Brooklyn, and the Rev. Hiram R. Hulse, secretary of the Missionary Thank Offering, were the speakers. Archdeacon Russell spoke of the religious conditions of Brooklyn borough, which he said was no longer a city of churches, but rather a city of missionary needs. He appealed for laymen to aid in the work of Church Extension, and there have already been some responses to the appeal. The Rev. Mr. Hulse gave data concerning the Missionary Thank Offering, explaining its authority from the General Convention, and setting forth a few of the reasons why men of the Church have cause to be grateful for three hundred years of English Churchmanship in America.

ORGAN FOR THE CATHEDRAL.

The contract has been placed for the large organ to be placed in the choir of the Cathedral of St. John the Divine, and which is the gift of Mrs. Levi P. Morton. The organ is to cost \$50,000, and it is understood that the builders, a Boston firm, are left free to use their own specifications, and that they have associated with them the builder of the famous organ in Worcester Cathedral, England. The new instrument will have electric action and, it is said, will surpass in effectiveness any other organ in this country, and will equal any of the noted organs of Europe.

GIFTS FOR COLUMBIA.

Columbia University has received several large gifts, which were reported last week at a meeting of the trustees. Mrs. Maria H. Williamson gave, in memory of Edward R. Carpenter, \$150,000 for the endowment of a professorship on The Origin and Growth of Civilization. Mr. George Blumenthal, a New York banker, gave \$100,000 to endow a chair of Politics, the purpose of which is to prepare students for their duties as American citizens. There were other gifts of \$30,000, \$25,000, and smaller sums, including radium valued at \$5,000, and memorial windows in St. Paul's Chapel.

CONSECRATION OF DR. WEBB.

WITH a dignified but very simple function, the Rev. William Walter Webb, D.D., was consecrated as Bishop Coadjutor of Milwaukee in All Saints' Cathedral, Milwaukee, on St. Matthias' day, being Saturday of last week. Much to the gratification of all concerned, the Bishop of the diocese was able to act as consecrator and to take all those parts in the service that are assigned to the Bishop presiding, though he did not attempt to act as celebrant. Bishop Nicholson showed marks of his serious illness, and his voice lacked the vibrant notation that had once characterized it. He enunciated with evident effort, but notwithstanding, his voice was perfectly audible throughout. At times he was obliged to rest between sentences, thus showing the physical effort he was making and giving a most pathetic strain to the function, which was to give him an assistant for his work.

It was a rainy day that dawned for the consecration. There were a number of early celebrations in the Cathedral and in most of the parish churches of the city. Morning Prayer was said without music at nine o'clock.

The consecration function was appointed for ten o'clock. The church was comfortably filled, admission being limited to ticket holders. Weather conditions made impracticable the outdoor procession that would have been a convenience, and the entire line of vested clergy proceeded from the guild hall down the west aisle and up the nave to the choir. Following the cross-bearer and an assistant master of ceremonies came the visiting clergy from outside the diocese, 23 in number. A second assistant master of ceremonies preceded the line of 41 clergy of the diocese. There was no choir in the procession, all music being rendered by the choir of Nashotah students, who were grouped in the organ gallery, thus devoting the entire choir space to the clergy.

The procession of Bishops moved directly from the guild house to the choir. The procession included the following, each of the Bishops being accompanied by his chaplain: the Bishop of Quincy; the presenting Bishops, being the Coadjutors of Springfield and Nebraska, on either side of the Bishop-elect; the attending presbyters, the Rev. H. D. Robinson, D.D., war-

den of Racine College, and the Rev. William McGarvey, D.D., rector of St. Elisabeth's Church, Philadelphia; the Bishop of Chicago, the appointed preacher; and the assistant consecrators, the Bishops of Fond du Lac and Michigan City. The Bishop of the diocese, vested in cope and mitre, and attended by his chaplains and acolytes, entered in a third procession.

After the introit, the Bishop of Michigan City began the celebration of Holy Communion; the Bishop of Fond du Lac serving as Gospeller and the Bishop Coadjutor of Fond du Lac as Epistoler. The Bishop presiding demanding the authority for the consecration, the Certificate of Election by the Council and the Canonical Testimonial, signed by the clergy and lay deputies, was read by the Rev. Prof. Fosbroke of Nashotah. The Certificate of the Assent of the Standing Committees was read by the Rev. Henry D. Robinson, D.D., and the Certificate of Assent of the Bishops, by the Bishop of Quincy. The Bishop Coadjutor of Fond du Lac read the Commission to the consecrators. The Rev. J. G. H. Barry served as deputy registrar and received the papers.

The function proceeded in the usual order. The music was very plain and the ceremonial simple, every effort being made to avoid any unnecessary prolongation of the service, for the sake of the Bishop of the diocese. Yet the service was beautiful notwithstanding. The *Sentinel* said of it:

"The scene during the taking of the vow and the one later in the service when the insignia of the episcopal office was bestowed upon the candidate made two effective pictures. In the center, before the altar, sat Bishop Nicholson, in jeweled and embroidered vestments and mitre, while just behind him stood his chaplains with his staff. On his right sat Bishop Grafton in a magnificent cope of cloth of gold and purple, and on his right was Bishop White, in embroidered chasuble of white and pale blue. Kneeling with bowed head in front of Bishop Nicholson was the candidate, clad in purple cassock, embroidered stole, and white rochet while taking the oath. On either side of him were seated Bishops Anderson and Osborne, in black chimeres, scarfs, and embroidered stoles. Just behind them were Drs. Robinson and McGarvey, whose purple and scarlet doctor's hoods over their black and white habits gave another touch of color to the scene. Framing in this scene of color were the rows of the black and white vested clergymen, while the scarlet robes of the acolytes, the gold crosses, the lighted candles, and the flower-banked altar added to the brilliancy of the background."

THE SERMON.

The sermon was preached by the Bishop of Chicago. He spoke briefly, treating of but one phase of the work of the priesthood, as of the episcopate, that being the Prophetic Office. Bishop Anderson said:

"I shall aim to be brief in what I have to say solely out of consideration for the illness of the beloved Bishop of this diocese. I do not believe this service ought to be unnecessarily prolonged, and I am sure that all the visiting clergymen will join with this diocese in a prayer that God will strengthen our dearly beloved Bishop and that his health may speedily be restored.

"My text is taken from a part of I. Tim. iii. 2, 'Apt to teach,' and from Acts v. 42, 'They ceased not to teach and preach Jesus Christ.'

"I desire to speak to you this morning of one particular aspect of the Christian ministry, viz., the prophetic office. The Christian ministry perpetuates Christ's threefold office of Priest, King, and Prophet. Every Eucharist on earth is an act of Christ's Priesthood. Every administrative or disciplinary act of the Church on earth is an exercise of Christ's Kingly authority. Every proper sermon, every communication of divine truth to a human soul is an exercise of Christ's prophetic office. Of these three aspects of the Christian ministry—the governmental, the priestly, the prophetic—it is the prophetic on which we need to lay great emphasis at this time and in this part of the world. I say at this time and in this part of the world. At other times and in other places the emphasis might well be laid elsewhere, but thank God the authority of the Church is not called in question amongst us, the priestly character of the Christian minister is recognized and revered; but the prophetic office is less thoroughly considered.

TRAINED MEN NECESSARY.

"The great bulk of training at any theological seminary necessarily centers in the prophetic office. A Bishop is just as much a Bishop whether he be consecrated as a novice or after years of study and experience. A priest is just as much a priest whether he be ordained from behind the plow or after years of training; but a prophet is not made by nature nor by the laying on of hands, but by study, by training, by personal consecration, by the acquired skillfulness with which he uses the gifts of God.

"Brethren, I may entertain opinions that are not shared by others, but I speak them reverently and in the fear of God. I am the president of a theological seminary. I am taking part to-day in the consecration of a most learned priest, who has also been at the head of a theological seminary. Both of us have seen the seminary from

the inside. I have seen it from the outside also. It would be difficult to overestimate or to praise too highly the great work for the Church that has been accomplished by our seminaries, of which we have too many. The wonder is that the results have been so excellent. But, on the other hand, I have seen the Christian religion caricatured and the Catholic faith imperilled by the curable follies of those of our own household, who claimed to be its most loyal exponents and defenders.

NEED OF STRONGER PREACHERS.

"One-half of the fatal blunders in my own ministry and more than one-half of the blunders that I have witnessed in young priests would have been and could have been prevented, if the Church would properly train her clergy before she commissions them and endows them with authority. I would have the theological seminary be to the clergy what the clinic is to the medical student and what the case is to the lawyer, and above all things I would have the seminary train men not only to be priests, but to be prophets of the Lord.

"There is a tendency amongst some of us, especially the younger men, to minimize the importance of sermons, to apologize for the system that gives them such emphasis, to lament that custom demands them and that rubric requires them. And there is a tendency to be impatient at the sermon, to speak flippantly of it, to decline to discover in it a message from God to them, and above all things, to demand that the sermon be short. I have no sympathy with either. The priest who is not also a prophet will soon officiate before empty pews, and I do not believe that a virile Christianity will ever be built up on little sermonettes.

"I am thinking, however, merely of preaching. There is preaching and preaching. There is preaching which consists of mere pious platitudes and unassimilated exhortations, and there is preaching which informs the mind and quickens the conscience. Preach and teach. The priest of to-day has not his parish school. The Sunday School is often something horrible to contemplate, although there are signs of great improvement in this direction. The public Catechism is largely neglected in spite of rubric and canon. It follows, therefore, that the pulpit must not be only the preaching place, but the teaching place—not an exhorting box nor a school desk, but a place where we teach when we preach and preach when we teach. I think it was Canon Liddon who called the pulpit the chair of truth. Think of it, chairs of truth in God's *ecclesia docens*. The Church must be a preaching and a teaching Church. The clergy must be teachers and preachers.

"What shall we teach and preach? 'They ceased not to teach and preach Jesus Christ.' Brethren, the clergy of the Church do not have to explore and exploit the whole universe for the people, as though there had not been twenty centuries of Christian history, as though there never had been a revelation of God, as though the eternal Word had not become flesh and dwelt among us, as though the Way, the Truth, and the Life had never appeared amongst men, as though the truth that sets men free was still an undiscovered country. The message of the clergy has been prepared for them. Pray that they may stick to their text and not try to improve on divine wisdom.

"The Church has her doctrine of God, in whom we live and move and have our being, who is the breath in our nostrils, who holds the worlds in the hollow of His hands, who is so immanent in nature that if He were to withdraw Himself, an annihilation would ensue, who is so transcendent over all things that if all else were to disappear, He would remain entire, who has projected Himself into the affairs of men, who presides over the councils of His Church, who is more than an idea, more than a force, more than a power that makes for righteousness, but a living, loving Being, who loves us with a tenderness that we are incapable of exhibiting toward each other, who is the basis of all morality, the heart of religion, the conscience of mankind, the reason why we do right and refrain from doing wrong, the source from which we came, the destiny to which we go. The Church, I say, has her doctrine of God. She has her doctrine of the Incarnation, of God coming in the likeness of man that the world might know what He is like and what men ought to be like. She has her doctrine of the Holy Spirit as God's quickening, transforming, regenerating agent in human life and conduct. She has her doctrine of sin, her doctrine of grace, her doctrine of redemption.

CONDITIONS CALL FOR PROPHETS.

"In these days of shattered homes and Churchless disciples and Sundayless Christians, in these days of parental neglect, in these days of divorce between religion and education, in these days when Christ's doctrine is caricatured, when novelty is more attractive than Catholicity, in these days of desecrated creeds and crumbling standards and daring exploitations, in these days of chaos and uncertainty when men are ever learning and never coming to the knowledge of the truth, in these days of civic corruption and business dishonor, in these days of sordid commercialism and gross materialism and arrogant skepticism, we need, above all things, to have a Moses, and Hoseas and Joels and John Baptists in our pulpits to cry, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' lest judgment begin at the House of God.

"Given two things, one of which comes first and the other second, we hasten to conclude that what is of secondary importance is unimportant. Of those eminent and exalted things in the Church, the pulpit and the altar, we rightly place the altar first and then proceed to discount the pulpit, because it is not the altar.

WHERE PROTESTANTISM IS STRONG.

"We accuse Protestants of having thrust preaching forward, the pulpit into too prominent a place. That is not its fault; it is its virtue. Its fault is that it has taken away the altar, the terminus to which the pulpit should guide the children of God. The attempt to erect altars in this missionary land of ours without putting the pulpit to its best use as a means to that end, will in the long run furnish us with untaught and unconverted congregations, with few children to baptize and confirm, with few communicants to feed, and with few penitents to absolve. The human voice has not lost its persuasiveness, the pulpit has not lost its power, the office has not been abrogated. May God give to this Church some Chrysostoms and some Liddons, and may all her priests be prophets of the Lord!

"Let us in these days magnify the office of the prophet. Let us aim at a ministry which in all its orders will be more and more efficient. We, the Bishops, have a right to demand this. You, the laity, have a right to demand it and a duty to supply it. Above all others, the parish priests have a right to demand the best equipment that the Church can give. Let us put over our theological seminaries these two words—'consecration and efficiency.' First consecration, nothing can take its place.

"Nothing can take the place of the priest's personal piety. Then if to piety we can add learning, skill, method, tact, adaptation, sweet reasonableness, divine charity, and a prophet's vision, how much more rapidly God's Kingdom would be enlarged. And just as I would emphasize those two words on the part of the minister, so I would group all his teachings and preaching under two words—revelation and salvation. The revelation of God in Christ and the salvation of man and of society through Christ by the power of the Holy Spirit. Consecration and efficiency on the part of the messenger; revelation and salvation as the burden and joy of his inexhaustible theme.

MESSAGE FOR THE BISHOP-ELECT.

"My dear brother, you are about to be elevated to the venerable and apostolic office of a Bishop in the Church of God. Amongst the many heart-searching questions that will be put to you is this: 'Will you be faithful in ordaining, sending, or laying hands on others?' You, in turn, will say to your candidates for the priesthood, when they come to you: 'Are you determined to instruct the people?' 'Will you teach the people?' 'Take authority to preach the word of God.' Always keep fresh in your mind the prayer which the Church has put into the mouths of her people, that the Bishops will lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of God's Church."

The elected Bishop, vested in the rochet from the start, assumed only the chimere at the vesting, during which was sung the hymn, "Love divine, all love excelling." The seven Bishops present joined in the laying on of hands.

Bishop Webb's only living relatives, his sister, Mrs. Albert Leeds, and an uncle and aunt, Mr. and Mrs. Franklin M. Potts, all of Philadelphia, were among those who witnessed the consecration, and they remained over Sunday to attend the Cathedral services at which he officiated, celebrating at the early and preaching at the later Eucharist. It was a tender sentiment which prompted Bishop Webb to use in the hour of greatest honor in his life the Prayer Book which was given him when an infant. He was baptized by his grandfather, who was then rector of Christ Church, Philadelphia, and president of the Standing Committee of Pennsylvania, and the book contains the inscription, "Presented to William Walter Webb on the day of his baptism, January 6, 1858, by his affectionate grandfather, Benjamin Dorr." In the front of the book is also the family coat of arms. Bishop Webb's grandfather was once elected to a bishopric but declined, having been chosen as Bishop of Maryland.

GIFTS TO THE BISHOP CONSECRATED.

A number of valuable gifts have been made to the Bishop Coadjutor. Among these is a communion service of sterling silver presented by the members of the Standing Committee with the following inscription engraved on the back of the paten: "To the Rt. Rev. William Walter Webb, D.D., from the Standing Committee of the Diocese of Milwaukee, St. Matthias' day, 1906." Students and faculty of Nashotah House have presented him with a pectoral cross of chaste and handsome design. A set of three mitres is the gift of members of "The Companions of the Most Holy Saviour" of Philadelphia. One of these is heavily jewelled with precious stones. A purple cassock with biretta are given by St. Elisabeth's Church, Philadelphia, of which Dr. Webb was at one time rector; and the Sisters of St. Mary have presented a very handsome vestment case. From the Church of the Evangelists, Philadelphia, is given an episcopal ring of solid gold set with an amethyst, the episcopal stone, in which is cut the seal of the diocese. His Bible, bearing the seal of the diocese, is the gift of Bishop Nicholson.

DR. HART ON THE ORDER FOR HOLY COMMUNION.

THE fourth and last of the Rev. Dr. Samuel Hart's present course of lectures before the Seabury Club in Hartford, Conn., was given last week, the subject being the "Communion Office in the Prayer Book."

This office, he said, provides for the highest act in the Church's worship; it is in a special manner based on Scripture, and it has great historical interest; but above all it witnesses to the permanence of usage and of teaching, and is an utterance of supreme truth before God and man. It tells of the Incarnation, the Atonement, and the Intercession, and maintains and strengthens our union with Christ. Both as an act of worship and as an act of communion with God the service calls for oblation and invocation; it corresponds in a way with sin-offering, the whole burnt-offering, and the peace-offering of the older dispensation; and it is best understood from the Lord's acts as high priest in the upper room and in heaven.

The allusions in the New Testament to "the breaking of the bread" and to certain details of the service, are distinct, the one item especially mentioned besides the words of institution being the amen of the congregation.

In the "Apology of Justin Martyr," addressed to the Emperor Antonius Pius, about the year 152, we have a full though simple account of the service, including seven things which have always remained: Reading from Scripture, instruction based on them, intercessions, an act of charity, the offering of bread and wine, the prayer of consecration with amen, the administration. The words, "Lift up your hearts," and the response, and the triumphal hymn "Holy, holy, holy," are mentioned early in Christian times. But the earliest written liturgy or form of eucharistic worship which has reached us, is that in the so-called Apostolic Constitutions, of about the year 350; it is probably what the compiler thought an ideal form of service, and quite certainly reproduces the several parts and the order of more ancient forms. It is confirmed by the catechetical lectures of Cyril, Bishop of Jerusalem, in 347, which explains the service part by part.

Three families of liturgies have affected and contributed to the office in our Prayer Book: The Roman in the English form known as the use of Sarum, which has furnished the general plan, the Gallican, to which is due the position of the great intercession, or prayer for the whole state of the Church, and the Oriental, from which the American Church has taken the formal oblation and invocation, Bishop Seabury having received this part of the service from the Scottish non-jurors, and they having adopted it directly from the Greek liturgies.

The early British rite may have resembled the Gallican; but from the time of St. Augustine the English service was assimilated to that used in Rome and the Churches of its obedience. An Order of Communion in English was first set out in 1548; it was an addition to the Latin service which was still used for the celebration of the Mass, with the consecration of the elements, and consisted of the exhortation, confession, absolution, the comfortable words, the prayer of humble access, the administration of both elements, and the benediction, as they are still used. In 1549 the whole Prayer Book was set forth in English, with a wonderfully beautiful prayer of consecration compiled by Cranmer from primitive sources. Three years later, under a twofold influence, partly Protestant and partly a reversion to mediæval Roman teaching, the service was modified into a form which, with one or two rather important changes, is still used in England. In Connecticut, Bishop Seabury set forth a Communion office in 1786 which followed the Scottish model, and its prayer of consecration was substituted for the English when the Prayer Book of the American Church was set forth in 1789. It makes our office primitive in its form and teaching, expressing high Scriptural doctrine, and is of inestimable value. In giving it to us, Bishop Williams used to say, Scotland bestowed a greater boon than when she gave the episcopate; for the latter might have been procured later from England, while the former, the primitive prayer of consecration, England had not to give.

The peculiarities of the Anglican and American office were enumerated. They include the recitation of the Ten Commandments, or of our Lord's summary of them, though it might be argued that these really take the place of the prophecy or reading from the Old Testament (and in this connection it may be remembered that the Duke of Wellington said that it was worth while to keep the Church of England established, if only to insure that the Ten Commandments should be read each Sunday

in every parish in the realm); the public preparation of the communicants by a general confession and absolution; and the comfortable words "after the absolution," taken from a form drawn up by Archbishop Hermann of Cologne.

The place which the *Gloria in Excelsis*, the Lord's Prayer, and the prayer of humble access severally occupy in our office is peculiar to England and America. The first is sung near the end of the service, as being a hymn which tells indeed of the Nativity and the Passion, but passes on to sing of Christ's glory; the Lord's Prayer comes after the act of communion, as by an English instinct of appropriateness; the prayer of access is a pause for "veiling the face" between two great utterances of praise and thanksgiving.

Thus the Church teaches her members to believe, to worship, to seek grace, to offer themselves to God; and thus the Church to-day connects her faith and worship and prayer and offering with that of all the ages and with the Lord's own service in the heavens until His coming again.

HOW TO SECURE HOME STUDY.

BY CHARLOTTE CHITTENDEN.

EACH year the study of the Bible and of Bible aids is getting more and more systematized and fully developed.

There are now Biblical and Church History courses marked out for graded work, that, with completion, bring promotion and honors. To awaken ambition in this direction, it is necessary to enlist, as far as possible, the coöperation of elder children and parents; in point of fact, the home.

It is not practicable to do this work without the best maps and literature. And now Sunday Schools are doing away with the often unsatisfactory libraries of the past, and replacing them with reference books, maps, stereopticon pictures, and lanterns.

After this, if you can get the boys to talk about the lesson, and if you can get them to bring written work, or definitions of words to the class for the next Sunday it will be a long step in the right direction.

A woman who has successfully taught boys, has them write down a reference verse for every day in the week, something bearing on the lesson, of course. And she finds their interest in and familiarity with the subject in hand greatly increased.

The stereopticon lecture given by the clergyman or superintendent is a great factor, and a wonderful drawing card. Johnny goes home and tells about it, and the whole family want to go next time. So Sunday night, once in a while, the service is an illustrated one, the eye is filled with delight, and the over-taxed ear has an aid in the feeding of memory.

Set the Boys' Club to working for an excellent lantern. A birthday offering comes in well for this, and the boys will help it along and engineer it to a successful finish every time.

HOME.

It's all chokin', dirty salt, an' you can't drink it;
It's as bitter as a mug o' beer all foam;
It's a weary wide o' waters, an' you cuss it;
But, somehow, it's home.

If you break away an' hunt a dry job inlan',
To Dakota or the Karroos you may roam;
But you has to sleep; an' when you dreams it's callin',
You've got to go home.

It's too big to have no special place about it;
Anywheres will do where win's blow an' waves come;
Over all the worl', when you can smell salt water,
You know you're near home.

No use kickin'; cause it's got its conjure on us,
All the big win' and flat blue an' the sky's dome.
So we got to sail: till some day when it takes us,
An' then we stay home.

L. TUCKER.

A BRIGHT, happy soul, rejoicing in all God's gifts, seeing cause for thankfulness and gladness in everything, counting up mercies rather than trials, looking at the bright side, even of sickness, bereavement, and death—what a very fountain of goodness and love of Christ such an one is! I remember one who, worn with sickness and sleepless nights, answered to the question if the nights did not seem interminable: "Oh no, I lie still, and count up my blessings!"
—H. L. Sidney Leor.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE UNJUST STEWARD.

FOR THE SECOND SUNDAY IN LENT.

Catechism: X., Duty Towards God. Text: St. Matt. vi. 19, 20.

Scripture: St. Luke xvi. 1-12.

THIS parable follows directly upon the parable of the Prodigal Son, as shown by the fourth word of verse 1. It was addressed to the disciples, instead of the crowd, but it was heard by the Pharisees (v. 14), whose reception of the same helps us to understand its meaning.

This parable serves as a complement to the story of the Prodigal Son. That was addressed to the publicans and sinners who had wasted all, and was designed to show them that there was still a welcome for them with the Father. The disciples may have had questions brought to their minds by this picture of the freely forgiving father. Just as in the parable of the Vineyard, those who had labored all the day long were perplexed by the reward of those who did not come to the work until the eleventh hour, so the disciples may have asked themselves whether it makes no difference how one's portion is used. With them we may ask, "Is it of no importance how we use that which has been entrusted to us?" Whether or no such a question was raised in their minds, the Master turned to them and added "also" this parable of the unjust steward. And it answers the question raised.

At first glance we are puzzled, because we are sent to learn a lesson of an unjust man. Even in the act commended he is cheating his master. But it is enough to notice that the man's act is called a wise one by his own master, not by the Lord Jesus. And Jesus distinctly limits His commendation by the words "for their own generation." The man's act was wise from a worldly point of view. But we shall see that it was necessary to take an unjust steward to make the story fit the lesson to be taught, and also that the injustice in the man's actions does not extend to the application. It was necessary to take an unjust man, because there must be a sure and certain day of dismissal. In the application of the story, there is no injustice in giving the gifts God has entrusted to us to the poor and needy. When we so use them we are not defrauding God, but giving back to Him in the person of "His brethren" that which is His own.

How does the story answer the question raised? The man was wise for his own generation. He faced a certain future which was unprovided for. He made the best possible use of the opportunities he had to make provision for that certain future. The situation in which he found himself corresponds exactly with our own. We may therefore learn from him how wisely to use our portion. The prodigal son had admittedly wasted that given him. We are drawing near to a day when that which we now have to use will be taken from us. The day of dismissal is typical of the day of death. Beyond that day we can no longer use the things of this world or "the mammon of unrighteousness." Their use is clearly limited to this life and time. This fact is not denied.

The steward understood the necessity of making some provision for that future time beyond the day of his dismissal. As soon as he knew of it, with great earnestness he set about the securing of himself against that evil day. This was so evidently the proper thing to do under the circumstances that even his lord, who was defrauded by the man's actions, commended him for acting wisely. And Jesus said that, for his generation, as looking to temporal and material things only, he was wiser than the children of light. This, then, is the first great lesson for us to learn from the unjust steward. To be wise we must make provision for the future time, certainly coming, when we may not live upon mammon. We use foresight in everything else. Children are sent to school to fit them for the better enjoyment of the time coming when they shall, as men and women, need the culture and discipline acquired in school. We need but glance a little farther ahead and we see a time coming, the only preparation for which involves the culture of another part of

our nature. Shall we make provision for the mind and not for the soul?

We may learn a lesson not only from what the man did, but also from the way he did it. His method also is commended, as being a good one in principle. What he did was to make the best use possible for him, under the circumstances, of his stewardship while it still remained in his own power. He used what he had, to provide for the time when he would no longer have it. And how did he use it? He used the things entrusted to him to make friends of poor men, who were in heavy debt to his master. He gave to the poor, in other words.

The fact that the Pharisees "who were lovers of money" derided Him when they heard these things seems to me to be a very clear indication that His hearers understood that Jesus was urging them to give away their money. He sums up the lesson He would teach His disciples by saying: "Make to yourself friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles" (R. V.). His charge to us requires that we realize the temporal character of riches, that the only way they can be made to bless us in the life beyond the grave is by making use of them in some way that shall have an effect upon that eternal life. The way He commends is that of ministering to the poor. By giving help to them we provide against the future, not because they shall be able to care for us, but our having ministered unto them will put us on His right hand in the kingdom as explained by Him at another time. See St. Matt. xxv. 31-46.

In this interpretation of the parable you will notice that, as has been said, the unjustness of the man's action does not apply to the lesson to be drawn. When we give to the poor of that which God has given us we are not robbing God. Jesus explains that it is so that we minister unto Him. He counts what is done in His spirit unto one of the least of His brethren, as done to Himself.

Perhaps it would be well to observe that it is not an indiscriminate giving that is commended. We are charged to use what is given us to make friends. Bare giving of alms does not make friends. The personal element must come in, if our giving is to result in friendship. "The gift without the giver is bare." The only wise way of giving alms is as a friend to a friend, as a brother to a brother. Further, we are glad of the opportunity to relieve physical and material need. We let no one starve if it is in our power to prevent it, and if we know about it. But physical need is only temporal. Men have spiritual needs, and it is in our power to relieve them. The Church is well organized to do the work of carrying the good news to those in spiritual darkness and need. We have but to place our offerings in the Keystones and bring them in on Easter day, and what we so give goes on into channels which carry the ministering love of Christ all over the world. We have thus an opportunity to make friends who will welcome us in that day when riches are helpless.

"TURN THOU US, OH GOOD LORD, AND SO SHALL WE BE TURNED."

Turn us, oh Lord, and so shall we be turned,
Into the path, that leads from night to day;
Turn Thou our feet to walk, 'mid toil and pain,
The better way.

Turn us, oh Lord, and so shall we be turned,
From earthly things, that draw our hearts from Thee.
That we may learn, e'en through our blinding tears,
Thy grace to see.

Turn us, oh Lord, and so shall we be turned,
From sins that lie along our dally path.
That we may do, with willing hands, the work,
That each day hath.

Turn us, oh Lord, and so shall we be turned,
Into the path that each must tread alone.
Until our trembling footsteps pause for rest,
Before Thy Throne.

Daytona, Florida.

HELEN WOODWARD PRATT.

If I BELIEVE in God, in a Being who made me, and fashioned me, and knows my wants and capacities and necessities, because He gave them to me, and who is perfectly good and loving, righteous, and perfectly wise and powerful,—whatever my circumstances inward or outward may be, however thick the darkness which encompasses me, I yet can trust, yea, be assured, that all will be well, that He can draw light out of darkness, and make crooked things straight.—*Thomas Erskine.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

IS THE CHURCH WHOLLY TO BLAME?

To the Editor of *The Living Church*:

THE question raised by Dr. Crapsey in his volume, *Religion and Politics*, must be answered. It is the question of our generation. He contends that the Church is wrong because she does not submit to the modern world-spirit. He characterizes it as "the spirit of scientific investigation, democratic revolution, and social evolution." He says that this spirit "is a passionate religion and a religion that is unifying the world." It is becoming the religion of the modern man. The Church does not accept it; hence this separation of Church and State, and religion from politics, and the failure of the Church to hold the men of our age.

We must thank Dr. Crapsey for stating the question so clearly and truly.

The spirit of the age is scientific. It walks by sight. It does not believe in miracle, or spirit. It creates an atmosphere that makes belief in miracles well-nigh impossible. The Church still walks by faith. She believes in miracles. "The third day He rose again from the dead." Above the world of sight, observation, and experiment, she holds to a world and life "that eye hath not seen."

The age is democratic. It is an age "of the people, by the people, and for the people." The Church is still theocratic. The government is of God alone. Man can shape that government and administer it on the earth, but still it is the Kingdom of God. "All power is of God. The powers that be are ordained of God."

The age is socialistic. Its cure for all social evils is evolution. In its philosophy there is no mention of sin from which man must be redeemed. This age is the highest, because it is the latest. Man is a case of imperfect development. The Church still holds that sin is a factor in the world. What the race needs is regeneration. Man, because of lapses and failures in the past, is not now nearly what he ought to be and would be had his evolution been orderly and regular. Man is a case of perverted as well as imperfect development.

The question is: Which is right? The Church spirit or the world spirit?

Is the scientific interpretation of the universe truer and completer than the spiritual interpretation? Has science spoken the whole truth, or must we add to her message the message of revelation? Is faith no factor in our understanding of Nature, or must we be content with sight only? Is the best Republic of men a mere perfect social organism than the real Kingdom of God?

Is social evolution a better solution of social problems than social regeneration? Is man a case of perverted or only imperfect evolution?

Is the Church losing her hold upon the men because her Gospel is all wrong, or because this new Gospel of Science is wrong? Dr. Crapsey lays the whole blame upon the Church.

Of course, if he is right, then the Church must give up her Creed. That is not "democratic, scientific, or socialistic." Our science says nothing of the Holy Ghost as a social force. The modern State is not the Holy Catholic Church. Social evolution knows nothing of the forgiveness of sins. The Virgin Birth, the Resurrection, and Ascension of Jesus Christ, are miracles. There is no possible compromise or reconciliation. If the one is true, the other is false. The Christ of the Gospels has no place in the sphere of this new world-spirit. If He did not rise again from the dead, then the Gospel with which St. Paul converted the Gentile world is a falsehood. If man is not a sinner, we have no right to speak of Jesus as a Redeemer. If Dr. Crapsey is right, we must give up our hope of the resurrection and the life of the world to come. Certainly that is not a hope awakened by observation and scientific investigation.

It ought to be plain that the Church cannot give up faith for sight; her rule of God for the rule of man, her social re-

generation for social evolution, without surrendering her existence. To ask it is to ask her to commit suicide.

If the men of our scientific age are offended at her because she still stands for these things that are essential to her existence, certainly it is not her fault. "This is the victory that overcometh the world, even our faith." If we give it up, the victory is not with her but with the world. Certainly this is not what Dr. Crapsey desires.

J. A. BIDDLE.

North Brookfield, Mass.

SPIRITUAL COMMEMORATION OF JAMESTOWN TER-CENTENARY.

To the Editor of *The Living Church*:

THE projected Men's Thankoffering to commemorate three hundred years of English Christianity in these United States is most praiseworthy and fitting, and I ardently hope that at least one million dollars will thereby find its way into the treasury of God. It is disappointing to know that this is the only big thing proposed in celebrating so important a fact. While remembering that almsgiving is classed as distinct spiritual duty, yet in this special instance we know that the Board of Missions needs the wherewithal to replenish its Reserve Fund and the whole project is confessedly financial. Is it too much to ask that something unmistakably spiritual be done? The financial project would be amazingly stimulated thereby and a general good would be accomplished.

Between now and the date of the meeting of the General Convention, committees diocesan and parochial will be working by day and by night to stir the laymen into generous giving and, pray God, with success. How blessed an innovation would be the appointment of committees and agents diocesan and parochial to stir the hearts and souls of our people! This would be a vastly harder, but surely a vastly more permanently profitable undertaking. Let the truth be told. It is a comparatively easy matter when intelligently undertaken to get money; 'tis a thousand times more difficult to implant or excite spiritual fervor which is the profoundest need of the Church to-day. All the wealth of the world could not supply this need.

While I cannot approve of many of their methods, I am bound to say that I stand and gaze with profound admiration at the magnificent things that are being attempted and done by Presbyterians, Methodists, and Campbellites in this our country. With a spiritual instinct that we would do well to emulate, the first and second great religious bodies are planning for a general revival in 1907. Just previous to my knowing this I ventured, and apparently with their complete approval, to suggest the same thing for our own beloved Church while addressing my brethren (the Bishop being present) of the Southern Convocation recently meeting in Pittsburgh. To make the suggestion a practical one, the Bishop was able to see his way to appoint a committee of five clergymen to consider the matter in relation to the great city of Pittsburgh, and following the example of Boston, I firmly believe that our diocese will be forward in such a necessary and preëminently wise undertaking.

I solemnly declare that we of the Protestant Episcopal Church need a revival (let us not be afraid of the word) more than we need anything else. A true revival, marked by such restraints and care and wisdom (but not dignity) as would be natural to us and our system, would solve for good, most of the miserable debates and questionings that now beset us.

If a general mission were arranged for in all the larger cities to take place, say in Lent of 1907, the smaller towns and hamlets would follow the example set, and thus throughout the length and breadth of the land the call to repentance and re-consecration would ring, and our Mother would see of the travail of her soul and be satisfied.

FREDERIC E. J. LLOYD.

Uniontown, Pa., February 21, 1906.

THE PURIFICATION OF THE BLESSED VIRGIN.

To the Editor of *The Living Church*:

IN your introductory editorial of January 27th, on the Purification, it is stated in a quotation, that "The submission of the Blessed Virgin to the ceremony of purification" was "an illustration of the perfect humiliation of our Lord to the likeness of sinful man. The miraculous conception of the Blessed Virgin had been unattended by that for which a ceremonial purification was ordained." Apart from the serious ambiguity in this last sentence ("the miraculous conception of the B. V." instead of "the miraculous conception of our Lord"), which by the casual reader, I imagine, might be entirely misunderstood, I should

like to ask whether the statement is altogether exact. That you regard it as being so, I gather both from the general tenor of the editorial and your query: "What that was done that day in the Temple, needed to be done? None of it." The Purification "became" the Blessed Virgin "as a matter of example." Surely this is not quite in accord with what we read in the Gospel. We are distinctly told by St. Luke (ii. 22) that the Lord's mother, having completed the period of her purification *according to the Law of Moses*, made her offering for that purification, not "as a matter of example," but (v. 24) "according to that which is written in the Law of the Lord," namely, in Lev. xii. 1-8, from which the citation immediately following is taken. Now St. Luke's testimony is particularly valuable, and for this reason. It is pretty generally agreed that his narrative of our Lord's Birth and Infancy was derived, if not directly from the Blessed Virgin herself, at least from the holy women who were her immediate friends. The indications of this, both in the third Gospel and the Acts, are so innumerable that I do not think I overstate the matter in saying that it is only a perverse criticism, bent on denying our Lord's Virgin Birth at all costs, which denies it. But if St. Luke's narrative stands in this direct relation to the Lord's mother, why, if she had made her purification, not of necessity but only "as a matter of example"—and whichever way it was that careful historian would have known—did he not tell us, instead of definitely affirming that it was done "according to that which was written in the Law of the Lord"? Surely he means us to see that the Blessed Mother merely performed that which it was the duty of every devout daughter of her nation to do. There is absolutely no hint of any other motive.

How different is *e.g.* the narrative of our Lord's Baptism! How clearly is its (in one sense) wholly unnecessary character brought out.

There is, I grant, one tradition which makes her purification unnecessary: and I imagine I am not mistaken in supposing the thought in your quotation and comment to be based on this. It is that Mary gave birth to our Lord *clauso utero*, and, therefore, painlessly: that He entered the world, to use a patristic phrase, "as light through glass." In reference to this, there are three points we should weigh carefully:

(1) If our Lord was thus born, did He have a true human body? Was the body which *ex hypothesi* thus passed through matter of such a nature as to be capable of suffering on the cross for our salvation? Could so absolutely immaterial a frame feel hunger, thirst, weariness, as the Gospels record it did? Could we pray, "By Thy Holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation; by Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial, Good Lord, deliver us"? Could the Word, in short, be said to have taken *flesh*? Was there a real Divine Incarnation at all? If this manner of birth be true, were not those ancient heretics right who affirmed our Lord's Body to be only a phantom?

True, *after His Resurrection* He passed through the sealed tomb and entered the locked door: He appeared and vanished at will; but will it be maintained that *before* that event His body was not in all respects like ours, sin only excepted? That it was not subject to identically the same laws as ours? Is there any hint to the contrary in the Gospels?

But upon the hypothesis I am discussing, His Body would be of exactly the same character *before* His Resurrection as after it, which we know it was not. The Body which was unrecognized by Mary Magdalene in the garden, was the same Body, yet transformed. It had become, to use St. Paul's phrase, "a spiritual body." It was henceforth governed by infinitely higher laws than those which, during His Humiliation, He had willingly submitted to obey. Yet if He was born in the manner alleged, would not His Body have been from the very beginning, a Resurrection Body?

(2) St. Luke's words in ii. 23, *διανοίγον μήτραν*, seem fatally at variance with the theory just traversed. Surely it would have been strange, not to say incredible, that having heard the story of the Virgin Birth from the lips of the Blessed mother or from her friends, those holy women who ministered to our Lord during His public work, and knowing our Lord to have come into the world "as light through glass," he should have—I will not say been merely silent on the matter, but on the contrary—definitely applied to the B. V. M. the words I have just quoted, going, as we might say, out of his way to combine two verses from Exodus which express the thought.

(3) The real source of these and many other statements

about our Lord's Birth and Infancy is the Apocryphal Gospels, referred to in the *Apostolic Constitutions* (v. 16) as "poisonous apocryphal books in which the wicked heretics reproach the creation, marriage," etc. Like a good many popular writings, however, both before and since, they were widely read, and so great did their popularity become that in a few centuries many of their conclusions, condemned at first, were held afterwards tentatively, and by the Middle Ages quite generally accepted. Any historical student knows quite well how each century contributed its quota, sometimes beautiful, sometimes the reverse, but nearly always having this characteristic, namely, the growing conception of the power of Mary's mediation. I need perhaps only refer to an early sermon of Wyclif (*ob.* 1384), in which we read: "It seems to me impossible that we should obtain the reward without the help of Mary. There is no sex or age, no rank or position, of anyone in the whole human race, which has no need to call for the help of the Holy Virgin. (*cf. Lechler's Wyclif*, p. 299, Eng. Tr.). Now this, and a good deal more, sprang from a small beginning. The brief but exquisite picture of our Lord's early years as given in the New Testament became the subject of devout speculation, and what was no more than this in one age, became regarded as truth in another. The question for us to-day, however, is not whether these statements about our Lord's mother are beautiful and merely the outcome of devout minds, but whether they are historical, whether, that is, they have a foundation in fact. With the quickened historical sense which we see among the laity on every side and in every department of knowledge, it augurs ill for the cogency of our teaching if we connect the great doctrines of Christianity with theories, however beautiful and however widely held, which have not as their foundation the bedrock of apostolic teaching.

If I am not trespassing too seriously upon your space, I should like to illustrate by a concrete example the harm which later accretion may do to primitive truth. Just at present the Virgin Birth of our Lord is being assailed in divers quarters and from diverse standpoints, the most prominent of these latter, perhaps, being a theological as distinct from an historical, viz., that the entail of sin could have been cut off without a Virgin Birth, *i.e.*, by ordinary generation of a human father and mother. We are defending the Virgin Birth, not only as being as genuinely historical as the Death upon the Cross, but also because, so far as we know, it was only by a Birth through the overshadowing of the Holy Ghost, without the agency of a human father, that the entail of sin could be cut off. But suppose we acknowledged, like our Roman brethren, the Immaculate Conception of the Blessed Virgin (and more than one priest of our Church has told me that he held it as a matter of personal conviction), we should then have before us the phenomenon of a human being conceived without sin, and this, not by a Virgin Birth, but by natural generation, of a human father and mother. In this case one of the strongest arguments for the Virgin Birth of our Lord would be completely annihilated. And if this be thought an extreme instance, I am sure that sober reflection will convince many that certain elements in the veneration of our Lord's mother which seem to be finding a home among us are doing hardly less harm to the integrity and uniqueness of the Incarnation.

Holy Scripture, I am well aware, is not the fountain-head of Christian truth. But surely it is a fundamental principle—I need hardly refer to the Prayer Book for our own Church's teaching on the subject—that each and every doctrine is to be brought to the bar of Scripture as the final court of appeal, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith," etc. To which if it be said that later beliefs about our Lord's mother are not articles of Faith, but only "pious opinions," I submit that they are to be accepted, not because they are "pious," but only in so far as they rest on sure and certain testimony. If it be true that "the old is good," it is sometimes equally true that "the older is better."

St. John's College, Oxford.

STUART L. TYSON, B.A.

THE RE-ISSUED ENGLISH DECLARATION.

To the Editor of *The Living Church*:

IN regard to the Declaration on Criticism which has recently been circulated in this country, you may be willing to print some extracts from *The Church Times* for the benefit of your readers who do not see the English papers. It would seem that the conditions in England are not very different from those in the American Church, in regard to liberty of Biblical criticism.

I quote from an editorial in *The Church Times* of April 20, 1905:

"They explain that they are in great trouble about the present unsettled condition of religious opinion, chiefly in the matter of New Testament criticism, and they are alarmed by an apparent tendency to treat critical study as inadmissible in our Church. This may show how sensitive they are to the perils of their environment, for the tendency to prohibit criticism has not, we think, been generally observed. To our less acute perception, indeed, a Sanday or a Driver seems to inspire wide-spread confidence, and if a Cheyne is less universally trusted, he does at all events go his own way in conspicuous freedom.

"Where are the signs even of an inclination to repress critical study? We think the declarants are unnecessarily nervous. They show a tendency themselves to lean too much upon authority, for they wish the clergy to 'receive authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ.' Is it not well for criticism to be more independent? Or if some encouragement be needed, is not the generous shower of deaneries and canonries, which has during recent years fallen gently on the heads of the critics, sufficiently fertilizing? What more do they want? Candour, reverence, and loyalty are admirable qualities in all men, and especially in critics; do the declarants imply that they are in any way discouraged? Do the authorities of the Church, in a word, urge men to smother their convictions, to cultivate flippancy, or to repudiate their obligations? That is a very grave charge, if true. We can see no evidence of its truth, nor do the declarants express anything but a vague fear and a vague hope. They ought surely to give some examples of what they fear and some particulars of what they hope. Their plea would then be more convincing, and we might gain the incidental advantage of knowing what they mean."

Surely, Mr. Editor, there is abundant "liberty of prophesying" and of criticism in the Church to-day, and the outside world must wonder what the Church teaches, if it judges her by some public utterances and not by her authoritative standards. Seeing this is so, one asks, with *The Church Times*, what abuse this Declaration aims at, and what does it really mean? Is any license desired more than we "enjoy" at present?

St. Paul's Rectory, DAVID HENRY CLARKSON.
Greenwich, N. Y., February 17, 1906.

THE DECLARATION—SIGNATURES INVITED.

To the Editor of *The Living Church*:

THE letter in your columns, February 17th, signed by Wm. A. Brewer, has just been brought to the attention of the committee in charge of the reprint of the English Letter.

No attempt has been made to collect subscribers other than the few whose names appeared in the circular. The single purpose was to present the English Letter to the attention of American Churchmen. Many persons have, however, expressed a desire to subscribe to the circular. Others may wish to record their dissent. As secretary of the committee, I shall be happy to acknowledge the receipt of letters of assent or dissent from clergymen and laymen and will preserve a record of such communications.

I am, Yours very truly,
72 Sparks Street, Cambridge, Mass. WILFORD L. HOOPES.
February 24, 1906.

NOTABLE BOOK ON CHILD LABOR.

To the Editor of *The Living Church*:

I BEG leave to call the attention of every reader of your paper to a book recently published by Macmillan, entitled *The Bitter Cry of the Children*, written by John Spargo. We are all more or less familiar with certain efforts made lately to decrease child-labor in the South, especially in the cotton mills. Chapter IV. of this book covers the entire field of such labor, and makes one's blood boil with indignation at the facts disclosed. It would be a splendid thing for any person of means who is alive to the dangers of our civilization, to buy and circulate broadcast, copies of this book. We are right in urging the cause of Missions all over the earth. But, sir, can we go to the heathen with clean hands, when in our own land such crimes as are here described are perpetrated by men who "profess and call themselves Christians"? Will you not use some of that influence which the Press always exercises to advertise this exposure of one of the most outrageous offences against decency and national honor?

Very respectfully,
Washington, D. C., RICHARD P. WILLIAMS,
February 21, 1906. Archdeacon of Washington.

REMOVAL OF COMMUNICANTS, ETC.—A CORRECTION.

To the Editor of *The Living Church*:

REFERRING to my letter in to-day's (February 24th) *LIVING CHURCH*, allow me to retract most of what I said about the Canon's need of revision, etc. (towards bottom of first column of page 589). In writing I gave and referred to old Canon 12 of Title II., but which you were good enough to correct to (what I surprisingly find out in its new dress of 1904 and entitled) Canon 39. And to make it about all that could be desired, it only seems to need the same powers given to Wardens to receive as to issue certificates of communicants being in good standing, in rectorless parishes.

WM. STANTON MACOMB.
256 S. 38th St., W. Philadelphia, Pa.,
St. Matthias' Day, 1906.

RESPONSIBILITIES OF LAYMEN.

To the Editor of *The Living Church*:

RECENTLY there came to my notice a series of papers in which the religious situation was reviewed from a denominational standpoint.

The author, one of New York's prominent preachers, recognizes the chief error of the present Protestant system to be its lack of uniformity and liturgical coloring in worship and the almost entire dependence of the congregation on the minister during the service.

In another article the same author pays considerable tribute to the compilers of the English Prayer Book, as having rescued to the laymen of the Church their part in the various services which the ancient Church had afforded but later Roman practice had neglected.

Incidentally, the author mentioned that this same Prayer Book Church secures to her laymen as many, possibly more, religious and ecclesiastical privileges than any other communion, Catholic or Protestant.

Surely this is a tremendous responsibility. How many laymen in the Church to-day fail to realize their share of these privileges or discharge their share of responsibilities.

The sectarian, the man in the street, the critic, view the Churchman without fear, too often without respect or admiration.

Among these the idea is current that the laymen of the Church to-day regard Christ's religion as a thing for women and priests, neglecting altogether outward observances save at the great feasts of Christmas and Easter.

The season of Lent is at hand; now is the time of all others when the Churchman can draw near the cross, and lift it a standard before the people. Surely the hands of your priest need strengthening. What can you or I do? How can we, during this season of penitence, so conduct ourselves in soul and body that we may offer ourselves in the altar sacrifice on glad Easter Day, "a reasonable, holy, and living sacrifice"?

Epiphany Parish, Chicago, Yours sincerely,
February 23, 1906. JAMES A. WAGONN.

I HEARD A VOICE AT MIDNIGHT.

I heard a voice at midnight, and it cried,
"O weary heart, O soul for whom I died,
Why wilt thou spurn My wounded hands and side?"

"Is there a heart more tender, more divine,
Than that sad heart, which gave itself for thine,
Could there be love more warm, more full than Mine?"

"What other touch can still thy trembling breath?
What other hand can hold thee after death?
What bread so sweet to him that hungereth?"

"Warm is thy chamber, soft and warm thy bed,
Bleak, howling winds are round the path I tread,
The Son of Man can nowhere lay His head."

"Wilt thou not open to Me? To and fro
I wander, weary, thro' the driving snow,
But colder still than thou wouldst spurn Me so."

"I have a crown more bright than all that be,
I have a kingdom wider than the sea,
But both have I abandoned, seeking thee:"

"Poor, weary heart, so worn and sad within,
Oh, open to thy Friend, thy stay from sin,
That I, with all My love, may enter in."

I heard a voice at midnight and I cried:
"O Lord, I need Thy wounded hands and side—
I need Thy love—Lord, enter and abide."
FREDERICK GEORGE SCOTT.

Literary

Religious.

The Evangel of the New Theology. Sermons by T. Rhonda Williams, minister of Greenfield Congregational Church, Bradford, England. Specially imported by Charles Scribner's Sons, New York. Price, \$1.50 net.

These sermons are 20 in number, and are of varied character. We do not think that the author has a very logical mind, for there are some contradictions manifest in his statements regarding his theology. He thinks "the New Theology" must be rooted in the past or it is not true"; and, "there is no doubt that the New Theology is a departure from traditional orthodoxy." As we read on, we gather that what he means by traditional orthodoxy is the orthodoxy of English Protestant sects: when he speaks of "the Church" he evidently means the aggregation of these sects; the teaching of this "Church" is really the voice of their several preachers, or, to some extent, its documents, usually looked upon as its "creeds." Of the Catholic Church he is entirely ignorant, or unbelieving. He misrepresents the teaching of the early Church in stating its belief to have been Deism; the idea that God is away in heaven, or somewhere, and only looks on at the world and its concerns. According to Mr. Williams: "The New Theology is subversive of the old Trinitarianism, but it is still more subversive to the old Unitarianism. To-day we reject both. But if I were asked which of these contained the more truth regarding the nature of Christ, I should say decidedly the old Trinitarianism. If my choice to-day were between the two, I should be on the Trinitarian side. I would contend that it was the doctrine of the Trinity, with all its logical absurdity, that saved the essence of religion for the Christian world, until the arrival of the New Theology"—p. 17. We learn that the doctrine of the Trinity was a kind of clever device to solve a difficulty for the age at the time, but one that could not hold its place in a more enlightened, philosophically theological age.

Of course our author does not believe that "The Faith" was "once for all delivered to the saints"; and as there is no one visible Church imaginable, there can be no such "pillar and ground of the truth." The author thinks his Theology to be new because, for another thing, it teaches that man is of the same nature with God, able, if he will, to become more and more God-like.

Thus he tells us: "The old Council of Chalcedon was right in maintaining that Jesus had God's nature and man's nature, but it was wrong in calling them two natures—they are one; the essentially human is essentially divine. Now that is the gist of the New Theology." Yet he says, page 23: "It was Trinitarianism, with all its budget of contradictories, and in spite of all the protestations of mundane logic, that kept its grip upon the essential truth of God in humanity."

Sermon VI., on "The Sense of Sin, Real and Manufactured," has a very scathing criticism of modern revivals, and their methods, which is strange as coming from a Protestant preacher, who, unconsciously, page 77, endorses the Church doctrine of appeal to the sinner as a child of God, not a reprobate. The Church makes this appeal on the ground of the baptismal adoption, a doctrine our author would not at all endorse, for when he comes in "Sermon VII. to speak of "What is Christian Discipleship," he tells us: "It does not consist in, nor rest on, belief in the Trinity, in the Atonement, or in some theory of the person of Christ, but in the loving trust in the Heavenly Father; sharing the ideal and the life of Jesus; accepting the social good instead of private advantage as the end of life, the goal of blessedness."

In Sermon VIII., "Does Evolution Account for Jesus?" there is much that is good and sensible, but no Christianity; only such teaching as an earnest Buddhist could urge.

Sermon X., "Is God in Hell?" is, we suppose, original; the author's own. There is nothing particular to notice in the remaining sermons; they contain ideas familiar to all Protestants.

To speak of the book as a whole, we cannot say that we think it can be of real use even to Protestants. To Churchmen these sermons may serve to show how true was Spurgeon's saying some years ago that "English Dissent had started on a down grade," and the slide has been rather rapid. The best portions of these sermons are quite familiar to many of us; the setting up of "Jesus" as a great—a very great—moral and ethical Teacher, whose perfect carrying out of his own teaching made Him a grand—the very grandest—example and pattern for men, but keeping His Godhead out of notice. In books of this class there is, if not a denial, at least a disguising of the need of Divine Grace. They seldom or never mention the Holy Spirit. The writers throw men back upon their natural ability to serve God if they make up their minds to do so. Philanthropy, not holiness, is the aim for them. There is no belief hinted at of the Incarnation as the New Testament teaches it; no visible divinely founded Church—the Body of Christ; no sacraments, but only bare remembrances of things past; Christ is only an Example, not a Redeemer; no mention is made of a sanctifying, helping Holy Spirit;

man can, himself, if he so wills it, do all that is needed for his present and future good. And the final result of all such teaching will be—what? W. E. COOPER.

English Church History. From the Death of Henry VII. to the Death of Archbishop Parker. Four lectures by the Rev. Alfred Plummer, M.A., D.D. Imported by Charles Scribner's Sons, New York.

These lectures deal with the most important and fascinating period of Anglican history, and bring to the discussion of an interesting subject, the charm of fluent style and scholarly treatment. They were first delivered before a Church Reading Society in the diocese of Exeter, and are now given permanent form for the benefit of the English and American public.

This book should be widely read and circulated by American Churchmen. It gives, in 175 pages, a masterful setting forth of the Anglican position. Only the salient points are touched on; many characters who played important parts are not even mentioned, but those who appear are living men and women. No one will read this book without feeling acquainted with Wolsey and Henry, Edward and Cromwell, Cranmer, and Mary and Elizabeth. Through all the interrupted plans and lives of men, runs the unbroken continuity of the English Church, her oneness emphasized by the very changes and vicissitudes of her experience in these troubled days.

American laymen as well as Englishmen appreciate information on Church subjects, and this sort of lectures ought to be given in all of our parishes, every few years. People want to know about Anglican Orders, Henry VIII., and the English Church, why we are Catholic rather than Protestant; about the continuity of the Church of England, the validity of Parker's consecration, and many similar questions that are answered clearly in this book. The clergy are to blame if the laymen do not know these things.

THOMAS WHITTAKER has just published a unique and interesting brochure, written by Thomas Frew Wilson, A.M., a member of the Bar of the Supreme Court of the United States, entitled *The Trial of Jesus of Nazareth: From an Historical and Legal Standpoint*. The treatise is largely based on data supplied by secular as well as Biblical sources.

Recent Novels.

In *A Maker of History*, by E. Phillips Oppenheim (Little, Brown & Co.), we have what is in some respects the best piece of true romance since *The Prisoner of Zenda*. The reader shivers delightfully at the prospects of radical changes in the map of Europe which are unfolded by the author with such perfect illusion. It is no platitudes when we remark that no reader after he gets possession of the facts in the first chapter is likely to lay down the book till he finds the secret which the author so skilfully hides till the end. The new novel by Henry Sienkiewicz is entitled *On the Field of Glory*, translated by Jeremiah Curtin (Little, Brown & Co.). It carries us back 400 years to the days of King John Sobieski and the second siege of Vienna by the Turks. There is the author's painstaking art in the stage setting of this new novel, the same care in his history, the same brilliancy in description, the same genius in characterization and action, that we find in his earlier works. Sienkiewicz is always robust in his selection of character. Physical strength and skill are a part of him and of his creations. His heroes are masters of fence and muscle and his women are their fit counterparts. The reader will find himself intensely interested in the larger mass of operations of war as it was then conducted, and equally fascinated by the love drama carried along in the midst of alarms by this inimitable story teller.

The Sage Brush Parson, by A. B. Ward (Little, Brown & Co.) and *Louisa Varena or Love's Recompense*, by Eliza Houk (E. P. T. Houk Pub. Co., Dayton, Ohio), are both stories having religious purpose. The first tells of the experiences, temptations, and personal growth of a Methodist preacher in the "wild West"—an interesting although not a particularly notable story. *Louisa Varena* is a Christian Science story, in the form of letters between various members of a circle of friends and relatives, culminating in the portrayal of a sort of heaven on earth, in which love rules and both sin and disease are banished as illusions of mortal mind. Serious argument is wanting. In both stories the Church is singled out for disparagement.

The Angel of Pain (Lippincott) is a new story by E. F. Benson. Mr. Benson, who is the son of the late Archbishop Benson of Canterbury, has progressed a long way in literary merit since he published his first novel, *Dodo*. The present story is strong and beautiful, and it teaches the lesson that suffering often strengthens and deepens the character. The whole book is most attractive. The dialogue is bright and witty, and the character drawing is clear and convincing. The climax and the denouement are specially strong.

TO BE ABLE to look into God's face and know with the knowledge of faith that there is nothing between the soul and Him, is to experience the fullest peace the soul can know.—*Bishop Brent*.



1. AT THE EPISTLE.

[The Bishop Coadjutor of Fond du Lac Reading. The Bishop of Michigan City, Celebrant, at the Altar. The Bishop of Fond du Lac, Gospeller. The Bishop of Milwaukee in his chair, to the left of the Altar. The Bishop-elect is seated before the Altar between the Presenting Bishops: the Bishop Coadjutor of Springfield at his right, the Bishop Coadjutor of Nebraska at his left. His two attending presbyters are immediately behind: the Rev. Wm. McGarvey, D.D., on the right, the Rev. H. D. Robinson, D.D., on the left.]



2. NICENE CREED—AT THE INCARNATUS.

SCENES AT THE CONSECRATION OF THE RT. REV. WM. WALTER WEBB, D.D., BISHOP COADJUTOR OF MILWAUKEE.
ALL SAINTS' CATHEDRAL, MILWAUKEE, FEBRUARY 24, 1906.

[Photographed by A. J. Brettwish.]



3. READING OF THE TESTIMONIALS.
[Rev. H. E. W. Fosbroke, to the left, reading Certificate of Election.]



4. AT THE LITANY.
SCENES AT THE CONSECRATION OF THE RT. REV. WM. WALTER WEBB, D.D., BISHOP COADJUTOR OF MILWAUKEE.
ALL SAINTS' CATHEDRAL, MILWAUKEE, FEBRUARY 24, 1906.
[Photographed by A. J. Breitwisch.]



5. AT THE EXAMINATION OF THE BISHOP-ELECT.



6. AT THE SERMON.

SCENES AT THE CONSECRATION OF THE RT. REV. WM. WALTER WEBB, D.D., BISHOP COADJUTOR OF MILWAUKEE.
ALL SAINTS' CATHEDRAL, MILWAUKEE, FEBRUARY 24, 1906.
[Photographed by A. J. Breitwisch.]



7. AT THE OFFERTORY.

SCENES AT THE CONSECRATION OF THE RT. REV. WM. WALTER WEBB, D.D., BISHOP COADJUTOR OF MILWAUKEE.
ALL SAINTS' CATHEDRAL, MILWAUKEE, FEBRUARY 24, 1906.
[Photographed by A. J. Bretwisch.]



THE SANCTUARY:

VIEWS OF GRACE (HIBBARD MEMORIAL) CHAPEL, CHICAGO.
[See description, page 631.]



EXTERIOR VIEW.

THE GROWTH OF "CHRISTIAN SCIENCE."

BY OBSERVER.

SURPRISED comments are often made on the rapid increase of that remarkable delusion called "Christian Science." There is no delusion as to the fact of many cures of bodily ills. But we deem the system a delusion so far as it claims to be a special revelation made to its female founder.

But surprise as to its rapid growth ought not to be felt, if one will remember two very common facts which are familiar to the student of human nature.

First, there is no system or theory so *outré* but what, shrewdly managed, will gather to itself votaries by the thousand.

Second, when sincere faith in any system, based upon personal conviction, accompanied by fervent zeal, is given to proselyting, then results are sure to follow.

For instance, given the conviction, supported by zeal and fluency of speech, that standing on one's head is the only means to right living and future salvation, then, unquestionably, converts will be made by the score! Why not? The Adamites of the second century, and again in the fifteenth—under the names of the Beghards and Picards—had a large following who believed in imitating Adam with regard to clothing, or the absence of it. At the same periods the Flagellants composed a great multitude who paraded in public, lashing their naked bodies, in order to procure divine compassion. And only the other day a woman "health" lecturer in Ohio convinced part of her audience that the swallowing of black sand was a cure for dyspepsia, and supplied it freely to the credulous, one of whom nearly killed himself by eating some two ounces of it. So, why not a cult that might insist on standing on one's head for health and salvation?

But to come back to the first point, the growth of "Christian Science." We want to give an instance of the zeal of that sect in propagating its system. We happen to be situated where we can observe the efforts of some two-score or more of its energetic members. The location is a popular winter resort, visited by hundreds of people, mostly of large means. It also seems to be a favorite spot for numbers of the above sect. They are mostly agreeable people, well supplied with their literature which they freely distribute. They are ever ready to avail themselves of an opportunity to explain their system, and to induce benighted Christians to buy their "Key to the Scriptures"—at \$5 a key! The local "Church" has its regular services, its reader, and maintains a free reading room. Two or three times during the winter a lecturer (a "C. S. D." which we presume stands for "Christian Science Doctor"), man or woman, sent out by the "Board of Lectureship of the First Church of Christ, Boston," appears in the little town where are congregated

people from all parts of the country. The hour chosen is usually 3 o'clock Sunday afternoon, convenient for all people, and not interfering with any "other churches." And then is witnessed the beautiful work of faith and zeal, conspicuous examples for "these cold hearts of ours"! Advertising, personal invitations, and even carriages provided for some, insure a large attendance. Results: some are converted, others are led to think favorably of the specious arguments, and perhaps mostly all are disarmed of their prejudices. The local society grows. The minds of real but ignorant Christians are unsettled, and consternation prevails in the minds of the steady-going Churchmen.

The rapid growth of this faith-destroying heresy is not surprising. It will continue to grow.

We believe its only antidote is the revival of the old apostolic ordinance of anointing the sick.

Every error has a basis of truth. The truth of "Christian Science" is that the prayer of faith will heal the body, and God honors the truth wherever found. The Church has forgotten this truth, and so fully forgotten it that she almost dishonors this truth. Let her return to her duty and the result will show that she has the power to do all that may be claimed by the modern systems of cures.

UNCONSCIOUS HUMOR IN THE CHANCEL.

EACH profession has its stock jokes, its stories innumerable, and to each belongs a flavor all its own. That the point of a jest lies not in the tongue of him who makes it but in the ear that hears, is the testimony of the great dramatist. The doctor on his rounds and the judge upon the bench have both an audience ready and willing to accept as the highest wit the *bon mots* of the speakers, and there is no club or gathering of men that does not acclaim one of its members as supreme in this respect, and is not ready to yield due recognition of the gift.

There is, however, a vast amount of unconscious humor always floating about and to those who perceive it the world is ever very amusing. It must be admitted that the blunders and jests clerical stand for some reason preëminent both in number and in mirth-producing qualities. The reason, of course, is not far to seek, the very upsetting of one's preconceived notions of reverence all tend to cause a reaction in the ordinary mental equilibrium and the simplest mistake or accident under such circumstances assumes the proportions of a huge comedy.

The divine who in drawing the attention of his congregation to a special Communion service on the following Sunday informed them that "the Lord is with us in the forenoon and the Bishop in the evening" is chronicled with praying for the children of his parish in these words: "And now, O Lord, bless the lambs of the fold and make them meet for the kingdom of heaven." While a Scotch minister innocently, perhaps, hit the mark by telling his people, "Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly, we will have to see what a bazaar can do for us."

There is a certain amount of excuse to be made for the young curate who, remarking that some people came to church for no better reason than to show off their best clothes, finished up as he glanced over his audience. "I am thankful to see, dear friends, that none of you have come here for that reason."

An Irish clergyman is credited with having concluded a powerful oration in this fashion, "My brethren, let not this world rob you of a peace which it can neither give nor take away." Which is coupled with the remark of a fellow country colleague who in reasoning with a woman who had lost her faith in Christianity told her, "Well, you will go to hell, you know, and I shall be very sorry, indeed, to see you there!"

But what can be said of the negro student who, conducting the prayers at one of the great missionary colleges, said: "Give us all pure hearts; give us all clean hearts; give us all sweet hearts," to which the entire congregation made response, "Amen."

The giving out of church notices has often proved a pitfall for the unwary. "During Lent," said a rector lately, "several preachers will preach on Wednesday evenings, but I need not give their names, as they will all be found hanging up in the porch."

It was a rector who gave out a hymn beginning "Awake, my soul, stretch every nerve," before his sermon, and a curate who read in the lesson for the day, "He spake the words and cathoppers came and grasserpillars innumerable," but it was at a young woman's Bible class that, when asked what hymn should be sung at the close they all with one accord chose "Where is my Wandering Boy To-night?"—*Chambers' Journal*.



INTERIOR VIEW,
GRACE MEMORIAL CHAPEL, CHICAGO.
[See description, page 631.]

CHURCH CONSECRATED AT CEDAR RAPIDS.

THE JOINT CELEBRATION of the jubilee of Grace Church, Cedar Rapids (the Rev. John Arthur, rector), and the consecration of the beautiful church occurred on Saturday, February 17th, just fifty years after the consecration of the first and less pretentious building by Bishop Lee on February 17, 1856.

The history of the Church in Cedar Rapids is a long and honorable one. Through the energy of Judge Green, the Rev. James Keeler, a missionary in the then Northwest Territory, came to Cedar Rapids and held services for about one year. The Church people were few, but zealous and anxiously desirous of the Church's services. After five years of patient waiting and working, during which time the Rev. C. C. Townsend and the Rev. Samuel Goodale were in charge, there came the Rev. Samuel Starr, in whose rectorship of five years the corner stone of the first building was laid by Bishop Kemper, and it was later consecrated by the first Bishop of Iowa, Dr. Lee. Others of the thirteen rectors who have served this parish were the Rev. Messrs. William Fulton (1860-3), C. S. Percival (1864-8), Joseph Cross, D.D. (1868-9), Samuel Edson (1869-73), Alford A. Butler (1873-7), Samuel Ringgold (1877-87), Thomas Edward Green, D.D. (1888-1903), and George E. Walk (1903-4).

Coming to the parish in 1905, the Rev. John Arthur soon won the confidence and affection of his people. About four months ago he began a canvass to secure \$18,000 for the extinction of the indebtedness resting on the magnificent and imposing church which had been erected at a cost of \$80,000 in 1890, during the rectorship of Dr. Green. In his efforts he had the assistance of the strong men of his vestry and parish, who, aided by many givers, were enabled to raise the amount needed and so to make possible the consecration of the building. This is the third church erected, the second having been opened by Bishop Lee on February 22, 1874. This now serves as the chapel.

The consecration service brought together a number of the neighboring clergy to rejoice with the rector and parishioners and the function was made notable by the presence of the Bishop of the diocese, who consecrated the house of God, and the Rt. Rev. Dr. Olmsted, Bishop of Colorado, who preached a splendid sermon from the text: "Blessed are they that dwell in Thy house; they will always be praising Thee. Blessed is the man whose strength is in Thee; in whose heart are Thy ways."

The musical portion of the service was beautifully sung by the excellent vested choir. Luncheon was served after the service to the visiting clergy and laymen when felicitations were extended the rector and people by Bishops Morrison and Olmsted, Dean Williams, and Messrs. Hinkle, Shutt, Wilcox, James, and Sage, and a most gracious and kindly address of congratulation was made by the Rev. Dr. Burkhalter, pastor of the Presbyterian Church for more than thirty years. On behalf of the laity of the diocese, Mr. H. D. Jones of Independence responded, and on behalf of the vestry, Mr. J. K. Hamilton and the Rev. John Arthur. In the evening a delightful reception was tendered the parishioners by Mr. and Mrs. J. L. Bever, the senior warden, whose family have long been earnest supporters of the parish.

On the next day Bishop Olmsted was the morning preacher, and a large class was confirmed by Bishop Morrison, who in the afternoon delivered an address at the Opera House on the "Divinity of Jesus the Christ," under the auspices of the Y. M. C. A.

COURAGE, it shall be well: we follow a conquering general; yea, who hath conquered already; and he that hath conquered for us shall ever conquer in us.—Robert Leighton.



REV. E. J. BAIRD.

A JERSEY CITY RECTOR.

THE NEW RECTOR of the Church of the Ascension, Jersey City, is the Rev. Edward J. Baird, who has already entered upon his new duties. Mr. Baird is a native of the North of Ireland, and a graduate of Princeton University and of Princeton Theological Seminary, with the degree of A.M. from the former, and also took a post-graduate course in the General Theological Seminary. He was ordered deacon by the Bishop of Spokane and advanced to the priesthood by the Bishop of Olympia, acting for the former named Bishop, in the Cathedral of Spokane on the Fourth Sunday in Advent, 1904. He spent a year in missionary work in the state of Washington, and about a year in Alabama, where he was missionary at Sheffield. He entered upon his new work in Jersey City on Septuagesima Sunday, succeeding the Rev. D. M. Genns. The Church of the Ascension is a parish of recent growth, having been a mission until a short time ago.

ALL THE spiritual enemies, all the enemies of a man's own house, are to be destroyed by the power of the Lord Jesus Christ, working by His grace in the heart. And when salvation is brought home to the heart, and wrought out there by the Lord, it is to be enjoyed and abode in, and the soul is not to return back again into captivity; but, being delivered out of the hands of its inward and spiritual enemies, is to serve God in the dominion of His Son's life, in holiness and righteousness all its days here upon the earth.—Isaac Pennington.



THE VERY REV. WM. A. MASKER, JR.

INSTALLATION OF THE DEAN OF SALINA.

THE REV. WILLIAM A. MASKER, JR., was installed as Dean of the Cathedral of Salina by Bishop Griswold, on Sexagesima Sunday, in the presence of a large congregation. Matins was read by Rev. Canon Mize of St. John's School, Salina. In the office of installation, Canon Mize read the Bishop's letter. Mr. E. C. Merton read the sentence of acceptance and Mr. W. D. Mitchell delivered the keys. The Dean preached from I. St. John iii. 3: "And every man that hath this hope in him purifieth himself, even as He is pure." He later celebrated the Holy Eucharist, Canon Mize reading the Epistle and serving and the Bishop reading the Gospel.

Various receptions have been given Dean Masker since his arrival in Salina from Springfield Center, N. Y., by the different Church organizations. On Thursday evening the Cathedral chapter gave a public reception in Masonic Hall, which was largely attended and which bespoke a wide interest not only among the Church people but among the citizens of Salina at the coming of a man whom all feel to be the right man for the place.

Dean Masker enters upon his work at a period of great activity. The deanery is about completed and the large parish house is being equipped with a gymnasium which the Men's Guild of the Cathedral has undertaken to care for, and which will be a most valuable thing for the young men of the city. Rooms for various meetings have been prepared as well as for the priests who are to form the Associate Mission. It is hoped to break ground for the new Cathedral shortly.



GRACE CHURCH, CEDAR RAPIDS, IOWA.



REV. J. C. FERRIER.

TOLEDO RECTOR-ELECT.

THE RECTOR-ELECT of St. Paul's Church, Toledo, is the Rev. John C. Ferrier, who comes to Ohio from Kansas, where for the past five years he has been rector of St. Peter's Church, Pittsburgh. Mr. Ferrier is a native of Kincardine, Ontario, and a graduate of Huron College. He was ordained by the Bishop of Huron as deacon in 1896 and priest in 1897. His work was in Canada until the year 1900, when he removed to Kansas, as stated. He enters upon his new work in Ohio on Quinquagesima Sunday.

THE FIRST resolve of one who gives himself wholly to God must be never to give way deliberately to any fault whatever; never to act in defiance of conscience, never to refuse anything God requires, never to say of anything, It is too small for God to heed. Such a resolution as this is an essential foundation in the spiritual life. I do not mean but that in spite of it we shall fall into inadvertencies, infirmities, errors; but we shall rise up and go on anew from such faults—because they are involuntary, the will has not consented to them.—*Jean Nicholas Grou.*

LIFE is an action, not a thought. There is no truthfulness except in the witness borne to God by doing His will—to live the truths we hold, or else they will be no truths at all.—*F. W. Robertson.*

A LIE and the truth can never lie down together in peace.—*Unknown.*



REV. HENRY FERGUSON.

PROF. FERGUSON ACCEPTS.

THE REV. HENRY FERGUSON, Professor at Trinity College, Hartford, has decided to accept the rectorship of St. Paul's School, Concord, N. H. His new work will begin at the conclusion of the present school year. The Hartford *Courant* says:

"Professor Ferguson and Mrs. Ferguson have endeared themselves to the people of this city not only through their delightful social life, but by their intelligent and ever alert public spirit. For years they have been found always ready to aid any wise movement which had for its aim the betterment of Hartford or of any element of its people, and frequently have been the leaders in such movements."

DO NOT TRY only to abstain from sin, but strive, by God's grace, to gain the opposite grace. If thou wouldest not slip back into sin, thou must stretch forward to Christ and His holiness. It is a dull, heavy, dreary, toilsome way, just to avoid sin. Thou wouldest not simply not be impatient; thou wouldest long to be like thy Lord, who was meek and lowly of heart. Thou wouldest not only not openly murmur; thou wouldest surely long, like the beloved apostle, to rest on Jesus' breast, and will what He wills.—*Edward B. Pusey.*

DO WHAT you can—give what you have. Only stop not with feelings; carry your charity into deeds; do and give what costs you something.—*J. H. Thom.*

GRACE MEMORIAL CHAPEL CONSECRATED IN CHICAGO.

CHICAGO may well be proud of having within her borders such a beautiful gem of Church architecture as the new Grace Memorial Chapel, designed by Cram, Goodhue, & Ferguson, and presented by Mrs. Lydia B. Hibbard as a memorial to her husband, William Gold Hibbard. The structure adjoins Grace Church on the north, being connected with both the nave and the vestibule of the church. Although a small structure, capable of seating only about 150, so well has the interior been designed that one is amazed upon entering the west door, at the apparent length and height. One almost feels that he has gone back several centuries to the period from which the general style of its architecture is taken. The chairs in place of pews, the stone floor and brick walls all give the place an old-world aspect. Then, too, the arrangement of the sanctuary, the beautiful carved figures of our Blessed Lord and the four Evangelists in the reredos, the two massive eucharistic candlesticks upon the one gradine, the dignified cross in the niche over the altar, the beautiful mosaic work back of the gradine, with the chalice and host with rays of gold as the central decoration, the pure symbolism of the exquisite carving of the oak reredos, stalls, organ screen, etc., all reflect the best of Anglo-Catholic art, and the ecclesiastical heritage of the American Church.

The large figures upon the rood beam are fine examples of wood carving, and while the living Christ upon the rood may be out of place, or at any rate unusual, the general effect is pleasing. The Saviour with outstretched arms bids all to come unto Him, and even though the conventional symbolism of the rood beam is somewhat obscured, the sacrifice of Calvary is not lost sight of, the faithful being invited to approach the altar and refresh their souls with His Body and Blood, pleading the merits of the One Sacrifice for the sins of mankind.

The oak finishings are dark, elaborately and skillfully carved by Irving & Casson of Boston. The altar brasses of antique finish, very massive and designed in keeping with the architecture, are the work of Spaulding & Co., Chicago.

A bronze tablet erected upon the north wall back of the font, bears this inscription:

THIS CHAPEL IS ERECTED TO THE GLORY
OF GOD AND IN LOVING MEMORY OF
WILLIAM GOLD HIBBARD
MDCCCXXV MCMIII

Illustrations of the chapel are printed on pages 628, 629.

SEABURY SOCIETY PLANS.

THE SEABURY SOCIETY of New York laid its work, present and prospective, before a committee of representative Churchmen gathered at the Church Missions House, New York, last week. Church extension in city suburbs by the use of laymen, and holding parlor meetings to give information about missions, were commended.

With relation to the Vacation Conference, it was deemed best that the Conference of the coming summer be held at Northampton, Mass., instead of at Richfield Springs, N. Y., as formerly. At Northampton, where the active coöperation of the Bishop of Western Massachusetts will be given to the Conference, there is available the beautiful St. John's Church and the Assembly Hall of Smith College, one of the finest auditoriums of its kind in America. Outside of the college grounds, but quite close to the church are boarding halls accommodating fifteen to fifty persons each, and rendering it possible to have colonies of workers, and it may be, cottages named for various cities.

The dates of the Conference will be fixed later.



INTERIOR—GRACE CHURCH, CEDAR RAPIDS, IOWA.

The Family Fireside

LENT.

Out from His world my Saviour went,
Out from the clamor of throng and street;
Out from the home whose shelter meant
Nazareth happiness, mother-love sweet.

Out from the task, and out from the plan;
Out from pleasure, and out from ease;
Out from the common haunts of man
Till the Desert, astonished, her Master sees.

"I have no bread," the Desert cried,
"You will hunger, Lord, I have only stone."
"Nay, yield Me your Bread," my Lord replied,
"The world is hungry. Men perish alone."

Back to His world my Saviour went,
Back to the city, and back to the throng;
Back to where multitudes, hunger-spent,
Feeding on husks, had been starving long.

Into their hands my Lord put food,
Bread of peace, and of sweet commands;
Bread of faith, in a Father good;
He had found God's Bread in the desert sands.

Out from our world we will go, dear Lord,
Out from our work, from ease, and hoard;
To ask the desert to give us food,
For we starve in this world for the Bread of God.

"I have no Bread," does the Desert say?
(Nay: fasting nor vigil yield not content.)
But Christ waits; out from the world's highway,
He will break us Bread, He will bless our Lent.
The Rectory, Benson, Minn. CARROLL L. BATES.

THE MYTH OF THE IGNORANT MAN.

By ROLAND RINGWALT.

MOULDING here and there on the shelves of old libraries are dreary and foolish books which vainly seek to prove that sundry celebrities had royal or noble ancestries. It was once impossible for a poor man to win fame on the field or in the forum without some industrious scribbler at his elbow ready to find or invent a shield with heraldic bearings. The myth that Paul Jones was the illegitimate son of an earl, is an illustration of this tendency, a tendency which lasted long enough to be ridiculed by Thackeray, and which, like all evil tendencies, had an absurd recoil. If the world grew tired of humbug pedigrees, it also grew tired of Bounderby, and of the biographers who exaggerate the difficulties of their pet Bounderby. The general rule is that a man far above the average had at least one parent of more than ordinary abilities, and no one is surprised on learning that brains came down through two or three generations.

Sydney Smith and a host of other wits have ridiculed the old-time pedants to whom Latin and Greek were the sum of knowledge. The college don who sneered at Frederick the Great because he could not conjugate a Greek verb, and ignored the mighty Prussian's achievements with the sword and in the council, was only one of many. Every man not classically trained was pronounced ignorant, whatever his acquirements in other lines. This style of talk was once fashionable, and it continued until there came a silly reaction. Men were praised because they had not studied Latin and Greek, because they had been lazy at school, because they had never gone to school, and for other equally wild reasons. Would-be critics, as proud of their lack of learning as any pedant could be proud of his learning, talked and wrote as if ignorance were an advantage in life's race. But the facts of biography seem to teach that no successful man was ignorant, that is, not ignorant as compared with his associates, friends, and rivals.

Four remarkable English-speaking men have been spoken of as ignorant, and it is worth while to see how much or how little the charge of ignorance really means. John Bunyan had not a classical education, but he had what he needed. He had a command of the English Bible and that gave him the words he required for the book he wished to write. Many a phrase in the King James Version, quaint as it may sound to a modern ear, was in hourly use in John Bunyan's time. Bunyan knew how

to appeal to the farm laborer, the housemaid, the groom, the gamekeeper, the fisherman, and the miner. As a wandering tinker he had met them all. They did not want to hear about Homer and Virgil, about Scotus and Aquinas, about Spenser and Bacon. They wanted to hear a plain man talk about the Bible, about sin and repentance, about the doom Scripture pronounces on the wicked and the blessings it holds out for the redeemed. John Bunyan had read and studied all these warnings and promises many times.

George Stephenson's broad dialect amused his noble hearers, but Stephenson did not strive for euphony. His arguments were confined to two points. He set out to prove that his locomotive was practicable, and to convince the landed aristocrats that railroads would not injure their estates. On these subjects he was well informed, and was perfectly ready to meet a duke or a chancellor. There were a thousand subjects on which he might have made himself ridiculous, but he avoided those subjects as carefully as a wary pilot avoids the rocks. Inventors, capitalists, and noblemen listened with respect to the shrewd miner who spoke so well and so directly to the point. The elaborate arguments that his locomotive was unsafe, and the irresistible proofs that land would depreciate, have faded out of memory. All that lives of Stephenson's controversies is the question, "But, Mr. Stephenson, would it not be awkward if a cow trespassed in front of your locomotive?" and the prompt reply, "Yes, my lord, verra awkward for the cow."

Innumerable jokes were made about the ignorance of Andrew Jackson, and truth was mixed with falsehood. He had not the training of a college, and his schools were poor. On the other hand, the Waxhaw settlers, when, on rare occasions, a newspaper reached them, chose a public reader. Many of the farmers could not read, or read so badly that a document of general interest was read aloud by someone of more than average intelligence. Andrew Jackson, in his boyhood, was repeatedly elected public reader, and his young voice read out the message that the colonists had declared themselves free and independent. Young Jackson was above and not below the standard of the communities in which he lived. He knew enough law for the rough border cases of Tennessee; he had a respectable knowledge of tactics; he read the best treatises on horses, and his stock of historical knowledge was not contemptible. A man of his calibre must have learned a great deal from such companions as Aaron Burr, Thomas H. Benton, and Edward Livingston. Look at Jackson's life without adjectives—lawyer, planter, merchant, judge, Congressman, Senator, commander of militia, victor over the Creek Indians, defender of New Orleans, Governor of Florida, and twice President of the United States. His stormy life gave him little time for study, yet the grim warrior loved "The Vicar of Wakefield," and the stately President replied to the Latin oration at Harvard by saying, "All the Latin I know is, *E Pluribus Unum*." Calhoun had received sundry hints that Jackson might translate *E Pluribus Unum* into plain English.

Abraham Lincoln regretted his meagre schooling, yet even here critics have erred by comparing Lincoln with men reared under surroundings far different from his own. His stepmother considered him a promising boy, ever ready to make the most of what chances he had. In his 'teens he was renowned as a local wit, a fellow who could always make a speech or write a burlesque ode. He studied geometry purely for the mental training it gave him. When he was poor and even ragged, an election officer, in urgent need of a poll clerk, said, "There's a chap out there looks as if he had education enough for the job," and Lincoln was at once chosen. All the evidence goes to show that Lincoln was a rural philosopher. There were not many books at hand, but he read most of them. In his own language, he was brought up in a community so ignorant that a travelling school master who understood Latin was looked upon as a wizard. In that environment Lincoln breathed, but in some mysterious way he got more culture than his neighbors.

Herndon speaks of the hardships under which many of the Western lawyers passed their youth. Douglas, for instance, was a mechanic's apprentice, and most of his legal acquaintances fought their way to the bar. Lincoln held his own in the courtroom and on the stump, and his writings prove that he had gathered together a stock of information. His grasp of political and legislative history is wonderful, but not more so than his verbal felicity. Much of his knowledge may have been gained by conversation. This, however, cannot be said of his style, which can only have been acquired by long and careful reading. Lincoln had learned to write from the Bible, Shakespeare, and Blackstone. It would not be difficult to find college

graduates, who would prefer Marie Corelli and George Ade to any of Lincoln's authorities.

Bunyan, Stephenson, Jackson, and Lincoln have been called ignorant men. A glance at their lives will show that they were far from being ignorant men. We will find that the successful man always knows something, and that he generally knows a great deal more than superficial critics credit him with knowing.

AN EMBARRASSING JEST.

A TRUE STORY.

AS Mr. E—— sat in his lawyer's office, and listened to his visitors, he chuckled. One of his guests was a reporter, who had incidentally tried to make a fortune by various adventurous schemes, the other was an actor, who had dreamed of perpetual motion and alchemy, and both were grumbling over their ill luck. Mr. E—— was in a joking mood, and he asked:

"Why don't you fellows kidnap Blank?" (Blank was then one of the richest men in the world.)

Both men looked eagerly at the lawyer, and the reporter asked:

"Could we manage it?"

The lawyer, still in a humor for talking nonsense, went on:

"Yes; catch him at some way-station, and put him in a cellar. Three days in the dark, on bread and water will make him give in, and pay any ransom you want."

After a few more remarks, the visitors departed, and the lawyer forgot his jest; but his words were taken seriously.

The next morning, to Mr. E——'s horror, his visitors returned, and with them a man whose appearance suggested a long career of crime. Sullen, desperate, and crafty lines were in his face; scars on his head suggested that he had been subdued by a policeman's club; ugly marks on his wrists hinted that he had worn handcuffs; his broken nose warranted the belief that in his more innocent days he had been a prize-fighter. While Mr. E—— had been in ward politics and had practiced in the criminal courts, he had never met such a man in an office, and he gazed with surprise on a countenance the owner of which would probably, for a consideration, commit burglary, arson, and murder.

"Mr. E——," said the actor, "let's get right down to business. We had a talk with this gentleman (the ex-convict), last night, and he thinks he can get hold of Mr. Blank next Tuesday night. Blank's going to his country-house, and our friend here knows all the ground around there, but he (the ex-convict) says that he's been in trouble before, and he won't take any chances without a lawyer to help him if he gets caught. Now, if you'll defend us if there's any trouble, we'll give you twenty-five per cent. of whatever ransom we get."

"Get out of this office!" said E——, in a rage.

"But, see here," burst in the reporter, "you proposed this thing. We only do what you proposed, we offer you a good slice of the pork, and now you insult us."

"Get out of this office," said E——. "Do you hear me? Get out of this office."

Slowly and sadly the visitors retreated. As the ex-convict reached the door, he sneered:

"You make a big fuss about a little thing. I think you're pretty green for a lawyer. This game's been tried often enough."

Afterwards the lawyer reflected on the imprudence of promiscuous joking. The actor and the reporter were convinced that his suggestion was in good faith, and were surprised at his resentment. It is quite possible that the ex-convict believed his wrath to be feigned, and suspected him of yearning for half the profits.

Joking is dangerous. Sam Weller once declared that he would, under certain circumstances, "pizen Stiggins' rum and water." He qualified this, it is true, by saying that he would not resort to so extreme a measure until he found that Stiggins was insensible to kindness; still his words produced a visible effect on his father, and he reflected with some uneasiness on his father's possible conduct. Moral: Think before you joke.

IT IS THE essence of manhood that at each moment of a man's career, until his Lord Jesus come again to make earth and heaven anew, he shall be found travelling as a pilgrim, warring as a soldier.
—John W. Wood.

MANE NOBISCUM.

*Mane nobiscum, Domine,
Nos tuo replens lumine:
Pulsa noctis caligine,
Tua pasce dulcedine.*

—St. Bernard.

Around us crowds may surge and swell
Like ocean's waves, and we may dwell
Amidst the joys of earth, or where
The fires of sin shed forth their glare;
Yet,—if Thou leavest us, if Thy
Protection is withdrawn, Thine eye
Turned from us—life becomes a sigh
Of weariness, the clear, blue sky
Seems like a pall of gloom, the light
Of day serves but to mark the night
That sinks upon our souls, within
Whose threat'ning shadows lurks each sin
Of our rebellious past, and we
Are friendless, hopeless without Thee!—

*Mane nobiscum, Domine,
Nos tuo replens lumine:*

And as we grope amidst the night,
No guide but ignorance, no light
But evil, trembling on the brink
Of everlasting death, we drink
With thirsty, eager lips what seems
The nectar of our feverish dreams
Of happiness—a mockery
Of bitterness!—despondency,
Despair, and death we find within
The cup!—and, sorrowful with sin,
In deep humility, we see
That happiness apart from Thee
Is promised only in the Way
Of Death;—dear Lord, we humbly pray,—

*Pulsa noctis caligine,
Tua pasce dulcedine.*

CLAUDE ELWOOD REMICK.

LENT.

Once more the Church invites us
The Lenten fast to keep,
She calls on all her children
To watch and pray and weep;
She lifts our eyes
Towards the prize
To guard our souls from sleep.

Her holy Master leads us
Along these narrow heights;
He went before us fasting
Those forty days and nights.
Shall we not tread
Where He hath led,
Renouncing earth's delights?

His all-sufficient merits
Shall be our strength and stay,
His Word the lamp to light us
Upon the darknessome way;
The pain He bore
Shall be our store
Of peace and joy for aye.

Within the desert dreary
His sacred Form behold,
Beneath the blaze of noon-day
And midnight's piercing cold;
While beasts of prey
About Him stay
He suffers pangs untold.

The evil one comes hither
With his temptations three
To lead the Son of Mary
Into captivity;
But He, whose breath
Shall conquer death,
Doth triumph gloriously.

O Holy One, be near us
In dark temptation's hour
That we may be victorious
Above the tempter's power;
For Thou alone
Canst save Thine own,
Who art our Shield and Tower.

WILLIAM EDGAR ENMAN.

LAPSES OF TONGUE and pen continually occur, to the great delight of even the sedate. For example, the rector is credibly informed that he announced at an early Eucharist a few weeks ago that the prayers of the congregation might be deposited in the almshouses at the close of the service. A ministerial friend told us a few months ago that he was obliged to destroy a whole edition of cards announcing a series of sermons, because the printer had made the last subject of his series read "Preparation for Eternity."—*Parish Message* (St. Joseph, Mo.).

Church Calendar.



All week-days are fasts.

MAR. 4—First Sunday in Lent.
 " 7—Wednesday. Ember Day.
 " 9—Friday. Ember Day.
 " 10—Saturday. Ember Day.
 " 11—Second Sunday in Lent.
 " 18—Third Sunday in Lent.
 " 25—Fourth Sunday in Lent. Annunciation B. V. M.

Personal Mention.

THE address of the Rev. GEORGE M. BARCOCK is changed to 7342 Evans Ave., Chicago, Ill.

AFTER March 1st the address of the Rev. H. W. Blackman will be 14 E. 109th St., New York City.

THE address of the Rev. W. A. CASH is changed to Auburn, Calif.

THE Rev. THADDEUS A. CHEATHAM of Christ Church, Tyler, Texas, has resigned and accepted a call to St. Timothy's, Wilson, N. C.

AFTER March 15th, the address of the Rev. A. P. CURTIS of Ripon, Wis., will be Palnesthorp Abbey, York, England.

THE address of the Rev. R. R. GRAHAM is changed from Elkhart, Ind., to St. Paul's Cathedral, 7th and Plum Sts., Cincinnati, Ohio.

THE Rev. WM. C. HICKS, curate at St. Agnes' Chapel, New York, has been called to the rectorship of Emmanuel Church, Cumberland, Md.

THE Rev. E. N. HOLLINGS, who, for the past seven years, has been rector of St. Mark's Church (colored), Charleston, S. C., has resigned his parish and has accepted a call to be General Missionary in the boroughs of Queens and Nassau in the diocese of Long Island, and will enter upon his duties early in March.

THE Rev. STANLEY C. HUGHES has resigned the rectorship of the Church of the Good Shepherd, Norwood, Ohio., and accepted a call to become assistant at Trinity Church, Newport, R. I.

THE Rev. WILLIAM M. JEFFERIS, D.D., of the diocese of Springfield, having returned from his trip around the world, will enter at once upon his work as General Missioner; his address, until further notice, being 1811 Market St., Philadelphia, Pa.

THE Rev. J. M. JOHNSON has resigned the rectorship of St. Ambrose Church, Chicago Heights, Ill., and accepted a call to Rhinelander, Wis., where he may be addressed after March 7th.

THE Rev. H. J. LLOYD of Ascension Church, Pawnee, Oklahoma, has accepted a call from the vestry of Grace Church, Muskogee, I. T., and will enter upon his duties there March 1st.

ON ACCOUNT of the re-naming and re-numbering of the streets of Cleveland, Ohio, the address of the Rev. AUSTIN W. MANN, General Mid-Western Missionary to Deaf Mutes, is changed from 21 Wilbur St., to 10021 Wilbur Ave., S. E.

THE address of the Rev. ERNEST MCGILL is changed from Catocin Furnace, Md., to Thurmont, Md., his work being unchanged.

THE Rev. MEDVILLE McLAUGHLIN has resigned the rectorship of St. Luke's Church, Chester, Vt., and accepted a call to Middleboro, Mass.

THE Rev. EDWARD M. PARBOTT, who recently resigned the rectorship of Trinity Church, Rochester, N. Y., has accepted a call to St. James' Church, Lake George, N. Y.

THE Rev. H. F. ROCKSTROH, Nashotah, Wis., has received a call from St. John's Church, Portage, Wis., to succeed the Rev. Dr. A. C. Jones, who recently accepted a call to Trinity Church, Baraboo, Wis.

THE Rev. HERBERT S. WEBSTER, of St. John's, Duluth, Minn., has accepted the call to the rectorship of the Church of the Transfiguration, 43d Street, near Drexel Boulevard, Chicago.

THE address of the Rev. R. J. WILBER will be 1606 Millin St., Philadelphia, Pa., after March 15th.

AT Bishop Kendrick's request, the Rev. W. WYLLIE of Winslow, Ariz., assumes charge of the new congregation formed at Ralín, N. M., which latter will now be his address.

DEGREES CONFERRED.

UNIVERSITY OF PENNSYLVANIA.—D.D. upon the Rev. William C. Richardson, rector of St. James' Church, Philadelphia. Sc.D. upon J. VAUGHAN MERRICK, Esq., inventor and scientist, rector's warden of St. Timothy's Church, Roxboro, Philadelphia, and the founder of St. Timothy's Hospital. Mr. Merrick was unable to be present because of illness, and the honor was conferred in absentia.

ORDINATIONS.

DEACONS.

CHICAGO.—MR. LLEWELLYN BURTON HASTINGS, who has been acting as assistant in Grace Church, Oak Park, since January 1st, 1905, was ordered deacon by the Rt. Rev. Reginald H. Weller, D.D., Bishop Coadjutor of Fond du Lac, acting for the Bishop of Chicago, on Quinquagesima Sunday, at Grace Church, Oak Park, the rector, the Rev. E. V. Shaylor, the Rev. S. P. Delany of Appleton, Wis., Rev. Henry S. Foster of Green Bay, Wis., Dr. De Witt of the Seminary, and Dean Summer of the Cathedral, assisting in the service. Mr. Hastings will continue as assistant in the same parish.

DIED.

BURGIN.—Entered into rest at Belchertown, Mass., January 30, 1906, EDWIN BURGIN, aged 43 years, formerly senior warden of St. Peter's Church, Springfield, Mass., lately senior warden, St. Paul's Church, Holyoke, Mass.

PENFIELD.—At her home in Chicago, LUCY E., widow of JOHN PENFIELD.

COMPLIMENTARY.

REV. W. K. BERRY, S.T.D.

The vestry of Grace Church, Muncie, Ind., upon the resignation of Rev. Dr. W. K. Berry, to accept temporary charge of St. Andrew's, Newcastle, Me., appointed a committee to draw up a suitable expression of the feeling of the parish in regard to his work there. The following is a copy of their testimonial, viz.:

MUNCIE, Ind., Feb. 21, 1906.

To the Rev. W. K. Berry, S.T.D.:

DEAR DR. BERRY:—It was with sincere sorrow and regret that your resignation of the rectorship of Grace Church was received by the vestry and the parish; and we desire to express our hearty appreciation of your work in the nearly four years you have been with us.

We recognize and commend your indefatigable energy, earnest zeal, scholarly attainments, and unusual brilliance as a preacher. But what we value above all is the work you have done amongst the young, more particularly among the boys, and we feel sure we will see in them the results of your training, lasting throughout their lives. You have endeared yourself to the boys you have trained in your choir, at the expense of infinite pains and labor, and your departure was to them a real calamity.

We sincerely hope that your lines may be cast in pleasant places, and assure you that you will always have the best wishes of the vestry and the parish of Grace Church, Muncie, Indiana.

Most sincerely yours,

(Signed) J. E. ETHELL,

J. R. MARSH,

Committee.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell of exchange, or desiring to buy

or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

A PRIEST AS RESIDENT CHAPLAIN, at Priory Farm, Verbank, New York. For particulars, address: ORDER OF BROTHERS OF NAZARETH, Verbank, Dutchess County, New York.

A N ASSISTANT in parish near New York. Stipend, \$1,000 to \$1,200. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

A GOOD CHOIRMASTER, Englishman preferred. Choral Eucharists and Catholic services. No salary, but applicant is assured of position as bookkeeper. Correspond with "H.," 910 Broad Street, Nashville, Tenn.

POSITIONS WANTED.

FOR COMING SEPTEMBER, position in Church School, or College, is wanted by clergyman, young, active; now in Graduate Department of University of Chicago. Prefers to teach Sociology, History, or English. Address: "GRADUATE," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER holding position in large city church—vested choir, men and boys—desires change. English training, recitalist, expert trainer of boys' voices, disciplinarian, communicant, twenty years' experience. Excellent testimonials. Address: "ANTIPHON," care LIVING CHURCH, Milwaukee.

HOSPITAL NURSE, accustomed to nervous cases, age 47; would like to travel with patient. Highest references from Hospital and Church. Address: FAITHFUL, LIVING CHURCH, Milwaukee.

A N EFFICIENT and Prayer Book Priest desires a change to a more moderate climate. Good teacher. Interested in Sunday School work. Would accept a curacy. Address: WORKER, care THE LIVING CHURCH Office, Milwaukee.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER CO. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

TWO SMALL PIPE ORGANS for sale, cheap. Address: MARSHALL-BENNETT Co., Rock Island, Ill.

ORDERS RECEIVED for Church Embroidery, and lessons given. Prices moderate. Address: ALTAR GUILD, 56 Clinton Ave., Jersey City, N. J.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAVEL.

EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. \$250. REV. L. D. TEMPLER, Watertown X, Mass.

MISCELLANEOUS.

ARUNDEL CHROMOS—Large Stock; many rare ones. Send stamp for this month's list, which gives size and shape of each. SAINT JUDE'S DEPOT, Birmingham, England.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is entrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for dis-

tribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

GENERAL CLERGY RELIEF.

"Old, poor, sick, cast out," is the lot of hundreds of clergymen. The pathos and distress of the situation can be relieved by the Church in loving relief and pension.

THE QUINQUAGESIMA OFFERING.

(February 25th.)

The reminder of Christmas was framed for dioceses merged with the General Clergy Relief Fund and for rectors, churches, and individuals throughout the United States, who elect to make contributions to the General Fund at Christmas.

THE GENERAL CONVENTION RECOMMENDS AN OFFERING ON QUINQUAGESIMA OR "THE SUNDAY NEAREST THERETO THAT MAY BE CONVENIENT."

CHURCHES AND INDIVIDUALS WHO HAVE NOT CONTRIBUTED UPON DAYS OTHER THAN QUINQUAGESIMA ARE APPEALED TO BY THIS CARD TO SEND THEIR OFFERING.

Fifty-two dioceses out of eighty depend upon the General Clergy Relief Fund alone for pension and relief of clergy, widows, orphans.

Seventy-one out of eighty receive more in pensions and relief for their beneficiaries from the General Fund than they contribute to it. This is worth thinking over.

If limitations as to locality or sex or fees or retiring age had prevailed the General Fund might have laid away a million dollars; but at the price of distress and bitterness and humiliation to thousands who have been helped. "Give us this day our daily bread."

Undesignated offerings relieve present need—"designations" go to "Permanent Fund" or "Automatic Pension at 64," and the like.

The General Fund supplements help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in convention, continuous contributions, etc. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

THIS IS TO REMIND ALL WHO READ: OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

THE GENERAL CLERGY RELIEF FUND, The Church House, Philadelphia, Pa.

REV. ALFRED J. P. McCLEURE, Assistant Treasurer.

BOOKS WANTED

By The Young Churchman Co., Milwaukee, Wis., set *Speaker's Commentary*, second-hand. Must be in good condition and cheap, for cash.

BOOKS RECEIVED.

RICHARD G. BADGER. Boston.

Hartford. An Epic Poem. By William Colegrove.

The Visionary, and Other Poems. By Christine Siebenack Swaney.

When the Lilacs Bloom, and Other Poems. By Julia R. Galloway.

BOOKLETS.

A Missions Catechism. By the Rev. F. Sanders Reed, D.D., author of *Homiletical Fingerposts*, *A Missionary Horologe*, etc. For the use of Sunday Schools, Bible Classes, Missions Study Classes, Woman's Auxiliaries, and Vestries. Copyrighted 1906 by Hungerford-Holbrook Co., Watertown, N. Y. Price, single copies, 25 cts.; per hundred, \$20.00.

The Church at Work

THE NEXT CHURCH CONGRESS.

IT HAS BEEN definitely decided that the Twenty-fourth Church Congress in the United States will hold its sessions in the city of Philadelphia on May 15-18 inclusive of this year, and the Bishop of the diocese has delegated the entire local management of same to a committee of fifteen, consisting of four clergymen and eleven laymen, with the Rev. Wm. C. Richardson, rector of St. James' parish, as chairman, and Ewing L. Miller of the Church House as secretary. This committee has met and arranged for details which will be published in future issues of the various Church papers. The executive committee of the Congress has outlined a very attractive programme, which embraces such topics as the "Problem of Child Protection"; "Relation of Art to Religion and Life"; "The Ethics of Legal Practice"; "The Idea of God"; "Liberty and Limits of Creed Interpretation"; "The Adaptation of Christianity to Japanese Life"; and "How Shall Society Punish Moral Offences?"

It will be seen by the above that this Congress deals with most important subjects, and it is anticipated that the meetings will rank among the most influential of the many that have preceded them.

The local committee urges upon the attention of the clergy and others the importance of these gatherings and earnestly hopes that there will be an unprecedentedly large attendance.

NEW PRESENTMENT AGAINST DR. CRAPSEY.

A MEETING of the Standing Committee of the diocese of Western New York was held in Buffalo, on Friday evening, February 23d, and the report of the sub-committee appointed at a previous meeting to prepare a presentment of the Rev. Algernon S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, was received and adopted and the presentment was duly signed and sent to the Rt. Rev. Wm. D. Walker, D.D., LL.D., D.C.L., Bishop of the diocese.

AN OLD COLONIAL CHURCH.

ONE OF THE most interesting of the old Colonial churches of Maryland, now within the diocese of Washington, is Christ Church, Chaptico, St. Mary's County. It is the parish church of King and Queen, one of the original thirty parishes of Maryland, established in 1692. The present edifice was built in 1736, and cost 250,000 pounds of tobacco, according to the mode of payment in those days. It is an unusually fine example of Colonial architecture, having a vaulted ceiling supported by columns with hand-carved capitals. The side aisles still contain the old square pews. The altar is formed from the top of the old high pulpit, and the font was bought in England in 1770, as was the Communion service, and the old Bible and Prayer Book; the latter has the alterations in the

Litany written in over the petitions for the royal family. Adjoining the chancel is the Key vault, bearing the escutcheon of the Key family. In 1813 the British soldiers broke into the church, and greatly damaged the interior, stabling their horses in the old square pews, and demolishing the organ, which had been brought from England in 1773. It is recorded that in colonial times a tax of five pounds of tobacco was levied on every taxable person in the parish for the purpose of paying the organist. In the neighborhood of Chaptico are many fine old manor houses, but some of the families have moved away, others have become impoverished, and so the once wealthy parish has become in part a mission station. But the present rector, the Rev. Wm. J. Wright, says that the people are very loyal to the Church, many driving from three to seven miles to attend the services, and their generosity, according to their ability, is great. He adds: "They house their rector better than themselves."

VALLEY FORGE CHAPEL OPENED.

ON WASHINGTON'S BIRTHDAY, February 22nd, the first service in the Washington Memorial Chapel at Valley Forge, Pa., was held. The service was conducted by the Rev. Herbert J. Cook, Dean of the Convocation of Norristown and rector of Calvary Church, Conshohocken, Pa., assisted by the Rev. W. Herbert Burk, rector of All Saints'

Church, Norristown, and priest in charge of the Washington Memorial Chapel. The sermon was preached by the Rt. Rev. Robert Atkinson Gibson, D.D., Bishop of Virginia. Both the congregation and the Sunday School of the chapel have grown since the beginning of this mission, three years ago.

MISSIONARY WORK IN ARKANSAS.

FIVE YEARS AGO the Board of Missions appropriated \$4,500 annually to the diocese of Arkansas upon condition that the Bishop would raise in addition \$5,500 per year from friends in the North and East, and with that total of \$10,000 annually, would develop a self-supporting diocese, so far as the ordinary or general mission field is concerned, within ten years, by building an average of five churches and two rectories and placing two new clergymen in the field each year. Half of this ten-year period has expired, and the bishop has, at the suggestion of the General Secretary for Missions, prepared an illustrated pamphlet, telling in detail of the work that has been developed. The Bishop treats severally of the conditions, progress, and improvements in forty different points within the diocese, many of these reports being illustrated. Space does not permit us to relate the many incidents in which progress is shown, new fields opened, new churches and rectories built or purchased, new services begun, and new expansion attempted.

Briefly we may say that at Eureka Springs a Reformed Episcopal mission has been consolidated with our own and a lot obtained for the future erection of a church to supplant the cheap frame cottages now serving as chapels; at Harrison a church has been erected; at Berryville half an acre of land has been given for a church and rectory, work upon which will be commenced next year; at Winslow a school for mountain girls established; at Van Buren a rectory purchased, a parish hall erected and the church much improved; and similar reports for nearly all of the forty places enumerated.

Parties interested in missions are suggested to write to the Bishop of Arkansas or to the Missions House for a copy of this interesting illustrated pamphlet.

LENTEN PREACHERS IN BOSTON AND SUBURBS.

FOLLOWING is a list of the preachers at the leading churches of Boston during the Lenten season, and it may be noted in passing that in many of the parishes an unusual effort has been made to hold more services than usual. There will be much more parochial activity than usual during the penitential season.

At Trinity there is to be a series of evening services the same as during the Advent season, and as these were splendidly attended, it is expected that these Lenten services will be even more so. They will begin at eight o'clock, and the preachers will be: March 4, Bishop McVickar of Rhode Island; March 11, to be announced; March 18, Bishop Lawrence; March 25, the Rev. Henry P. Nichols, D.D., of New York; April 1, the Rev. Wilford L. Robbins, Dean of the General Theological Seminary, New York; April 8, the Rev. Dr. Henry S. Nash. The services will be of the simplest character and hymns will be substituted for canticles so that the singing may be of the heartiest congregational character. In addition to the special week-day services, there will be addresses on Wednesday, Thursday, and Friday afternoons. The subject on Wednesdays will be "Studies in the Books of Jonah and Daniel," given by the Rev. Appleton Grannis, assistant minister of Trinity; on Thursdays the service will be especially for children, and the subject will be "Some Lessons for Children from the Childhood of our Lord," by Dr. Mann; on Fridays Dr. Mann will preach a series of

sermons on "The Beatitudes of the Gospels." Dr. Mann will preach Sunday mornings, and Mr. Grannis on Sunday afternoons at four o'clock.

Emmanuel—Thursdays at 5 P.M.; March 1, the Rev. Lyman P. Powell, Northampton; March 8, Bishop Jaggard; March 15, the Rev. Sherrard Billings; March 22, the Rev. John W. Suter, Winchester; March 29, the Rev. Alexis W. Stein, Fitchburg; April 5, the Rev. Frederick Palmer, Andover. On Sundays at 4 P.M., the Rev. Dr. Elwood Worcester, the rector, will lecture on "God and Immortality"; on Mondays at 5 P.M., the Rev. Dr. E. Arthur Dodd, curate of the parish, will speak on "The Pathways of the Master"; on Wednesdays at 12 M., the Rev. Dr. Samuel McComb, also curate, will speak on "The Beatitudes," and on Fridays at the same hour the rector will speak on "The Apostles' Creed."

Church of the Advent—Apart from Bishop Weller, who is to begin a twelve days' parochial mission on Ash Wednesday, there will be no special preachers. All the special and regular services will be conducted by the staff of clergy within the parish.

St. Paul's—There will be no other special preachers than those who are to occupy the pulpit at the daily noon services, mention of which has already been made, together with the preachers. An additional one has been secured for Wednesday, March 7th, in the person of Bishop Lawrence.

Church of the Ascension—On Wednesday evenings the Rev. Philo W. Sprague will preach a series of discourses on the general subject "The Christianity for the Twentieth Century."

St. Stephen's—Ash Wednesday will be observed as a Quiet Day with the Rev. Edward S. Drown of the Episcopal Theological School as the conductor. Sundays at 11: March 4, the Rev. Philip M. Rhineland of Berkeley Divinity School; March 11, Bishop Lawrence; March 18, the Rev. Charles T. Whittemore; March 25, the Rev. F. J. Kinsman, General Theological Seminary; April 1, the Rev. Ellis Bishop; April 8, to be announced. Wednesdays at 7:45 P.M.: March 7, the Rev. Dr. Endicott Peabody; March 14, the Rev. Dr. D.D. Addison; March 21, Bishop Alexander H. Vinton of Western Massachusetts; March 28, the Rev. Fr. Turner, S.S.J.E.; April 4, the Rev. Dr. Alexander Mann.

St. John the Evangelist—Daily at 12:15 (noon), Mondays, Rev. Fr. Turner; Tuesdays, the Rev. Dr. van Allen; Wednesdays, Rev. Fr. Field; Thursdays, the Rev. Fr. Tovey; Fridays, the Rev. Fr. Powell, all with the exception of Dr. van Allen being priests of the parish.

St. James', Roxbury—Wednesdays at 8 P.M.: March 7, the Rev. Charles E. Hutchison; March 14, the Rev. Dr. Mann; March 21, the Rev. Arthur Ketchum; March 28, the Rev. Oscar F. Moore, Jr.; April 4, the Rev. William J. Dixon.

St. Peter's, Jamaica Plain—Ash Wednesday (evening), the Rev. William B. Stoskopf; Sunday mornings: March 4, the Rev. Dr. William Copley Winslow; March 18 (evening), the Rev. Charles Mockridge; March 25 (evening), the Rev. Hervey C. Parke; April 1 (evening), the Rev. Appleton Grannis; Friday evenings: March 2, the Rev. Arthur Ketchum; March 9, the Rev. Samuel Snelling; March 16, the Rev. Murray W. Dewart; March 23, the Rev. William H. Dewart; March 30, the Rev. George R. Hazard; April 6, the Rev. Francis L. Whittemore.

St. John's Roxbury—Friday, March 2, the Rev. Charles T. Whittemore; Sunday evenings: March 11, the Rev. Ellis Bishop; March 18, the Rev. Oscar F. Moore, Jr.; April 1, Archdeacon Babcock. The Rev. F. W. Fitts will conduct the three hours' devotion on Good Friday.

St. Mary's, Dorchester—Sunday evenings: March 4, the Rev. George L. Paine, the rector; March 11, the Rev. Brian C. Roberts; March 18, the Rev. George R. Hazard; March 25, the Rev. Henry M. Saville; April 1, the Rev. Sumner U. Shearman; April 8, the Rev. Theodore I. Reese.

St. Mark's, Dorchester—Sunday evenings, a course of sermons on Eph. vi. 13-18: March 4, the Rev. Henry M. Saville on "The Shield"; March 11, the Rev. George R. Hazard on "The Helmet"; March 18, the Rev. Theodore I. Reese on "The Sword"; March 25, the Rev. George L. Paine on "The Girdle"; April 1, the Rev. Brian C. Roberts on "The Breastplate"; April 8, the Rev. Sumner U. Shearman on "The Shoes."

St. Ann's, Dorchester—March 11 (evening), the Rev. Dr. Max L. Kellner; March 18 (evening), the Rev. Henry M. Saville; March 25 (morning), Archdeacon Babcock, (evening) the Rev. George R. Hazard; April 1 (evening), the Rev. Theodore I. Reese; April 8 (evening), the Rev. George L. Paine.

St. Paul's, Brookline—Tuesday evenings: March 6, the Rev. John W. Suter; March 13, the Rev. William B. Stoskopf; March 20, the Rev. Fr. Powell, S.S.J.E.; March 27, the Rev. Henry S. Nash; April 3, to be announced.

St. John's, Jamaica Plain—The Rev. Dr. Max L. Kellner of the Episcopal Theological School will preach Sunday mornings; Sunday evenings: March 4, the Rev. Dr. Kellner; March 11, the Rev. Henry M. Saville; March 18, the Rev. George R. Hazard; March 25, the Rev. Theodore Irving Reese; April 1, the Rev. George L. Paine; April 8, the Rev. Brian C. Roberts. Wednesday evenings: February 28, Archdeacon Samuel G. Babcock; March 7, the Rev. J. Wynne Jones of Roslindale; March 14, the Rev. A. Leffingwell; March 21, the Rev. F. W. Beekman; March 28, to be announced; April 4, the Rev. Dr. William H. van Allen.

PACIFIC COAST BISHOPS.

THE American and Canadian Bishops of the Upper Pacific Coast, who have for several years met annually for conference, will convene at Seattle during the last week in April.

PRESENTATION TO BISHOP GILLESPIE

AT THE TIME of the consecration of Bishop McCormick there was presented to the Bishop of Western Michigan a handsomely engrossed testimonial, prepared by a committee of the diocese of Western Michigan. A pastoral staff is depicted on the left of the testimonial with the crook at the top and a facsimile mitre opposite the crook, and with the beginning of the address between the two. The address reads as follows:

"*Reverend Father in God—*

"WHEREAS, In the good Providence of God, and in the inevitable course of nature, the time has arrived when, in accordance with your own request, and in view of the ever increasing and more diversified demands of your diocese it has seemed incumbent upon us the clergy and lay delegates in convention assembled to take action in respect to providing you with the comfort and assistance of a Bishop Coadjutor during the remaining period of a long and honorable tenure of office in the episcopate—

"AND WHEREAS, The time and occasion seem to us opportune for an expression of the affection and appreciation with which you are regarded, not alone because of your long and self-sacrificing devotion to the interests of this our diocese, but by reason of the high spiritual ideals and faithfulness to the eminent standards of righteousness which you have in your daily life and conversation maintained in the presence of your fellow-men—

"AND WHEREAS, For thirty years your

time, your talents, and your personal convenience have been wholly and ungrudgingly surrendered to the diocese, its congregations, families, and individuals, and, undeterred by the hardships, difficulties, and discouragements incidental to work in a comparatively new country just emerging from the hands of the pioneer, but lacking the stimulus of romance which hovers over the labors of the lonely missionary in distant and unknown lands; you have nevertheless labored patiently, earnestly, and unceasingly, looking for results and appreciation only to the Eternal God who has been your refuge, whilst underneath have been the Everlasting Arms—

"THEREFORE, We, not only on our own behalf, but on behalf also of every member of the Church in the diocese of Western Michigan, do hereby endeavor to convey to you, our beloved and venerable diocesan, in these few and inadequate words, an earnest and token of the esteem, respect, and confidence which you, our father in God have inspired in the hearts and minds of the members of your own diocese and of the Church at large—and we continually and prayerfully commend yourself, your labors, and their reward to Him who has faithfully promised, 'He that overcometh shall inherit all things and I will be his God and he shall be My son—To Him be glory and honor for ever. Amen.'"

MEXICAN WORK CONSOLIDATED.

AT THE SYNOD of the "Mexican Church" (native), held during the first week of February in the City of Mexico, it was unanimously resolved, that this native Church, hitherto under the supervision of the Bishop of Washington, should be and will be for the future, an integral part of the Protestant Episcopal Church in Mexico under the jurisdiction of the Missionary Bishop of Mexico; thus, for the first time, there will be but one diocesan Council for the whole diocese.

The Bishop, after presiding over the Synod of the native Church, and holding a Confirmation, etc., at Christ Church, Mexico City (the Ven. W. Jones-Bateman, M.A., rector, and Archdeacon of southern Mexico), commenced a visitation of the missions in the Puebla district, visiting successively the Church of the Advent, Puebla, and missions at Jalapa and Oaxaca. These two parishes and one mission are in charge of the Rev. G. L. L. Gordon, who accompanied the Bishop on the visitation.

The following offerings have lately been made to the several churches in the district: A pair of book-marks for large Bible; an altar table; a set of two dozen chairs; and an altar cross, to the Church of the Advent, Puebla; an altar cross, a pair of brass candlesticks, a sanctuary carpet and cushions, and a set of four wall lamps, to Holy Trinity, Oaxaca; and a set of altar linen and a red and white super-altar cloth, to the Church of the Nativity, Jalapa. The receipt of a missionary "Barrel" of clothing for the two daughters of the missionary, from the Woman's Auxiliary of St. Michael's, Charleston, S. C., was a bright spot in the year's incidents.

GENERAL MISSION IN SYRACUSE.

VERY SUCCESSFUL mission services have just been concluded in four of the parishes of Syracuse, diocese of Central New York. The Rev. Kenneth Mackenzie, Jr., of Westport, Conn., has been the missionary in Grace Church; the Rev. Harry S. Longley of Binghamton, N. Y., in Trinity Church; the Rev. William Wilkinson of Minneapolis, in All Saints' Church; the Rev. H. P. LeF. Grabau of Plattsburgh, N. Y., in St. Mark's Church. Four or more services were held in each of these churches daily, and the congregations were uniformly good, and on some days very large. A noon-day service was held in the downtown parish of St. Paul's, the four missionaries making the addresses in turn.

A fifth mission is now being held in Calvary Church, conducted by the Rev. Henry S. Sizer of Oswego, N. Y.; and in March a mission will be held in St. John's Church by one of the Cowley Fathers.

In connection with the mission at All Saints' Church (Rev. David C. Huntington, rector), where the missionary was the Rev. William Wilkinson, an open air service was held in the centre of the city, which was attended by a crowd of men. Services were also held in four factories. At all services held outside the church, Mr. Wilkinson told his hearers clearly that he was a priest of the Church, that the teaching they would hear was the faith as the Church has received it, and it was that faith they heard, and heard it gladly. All through the mission the missionary's words had a ring of certitude and they portrayed in a way to be remembered the human side as well as the divine side of the character of our Lord and Saviour. Not one note of sensationalism was sounded in any part of the work. The appeals were to the noblest instincts, aspirations, and hopes of every man and to the good of the soul. The motives were love for that which is, in itself, right, the love of Jesus the Saviour, and of our fellow men, and they received a most hearty response. A marked feature of the mission was Mr. Wilkinson's expositions of the Prayer Book. He daily devoted fifteen minutes to explaining the Book of Common Prayer, its design, make-up, and its historic associations and present use. He also gave three addresses in St. Paul's Church on Monday, Wednesday, and Saturday.

There were many incidents at all of the churches showing the importance of the mission. At St. Mark's, Mr. Grabau spoke to women on the sacredness of the marriage state, reminding them that God has given mothers the high privilege of sharing in the work of creation, in bringing into the world human souls. He urged the responsibility of mothers in the care and culture of their children in their early years and told them to keep in touch with them in their play time as well as in their sickness and trouble and in their prayers.

He spoke also of the danger of laughing at their childish loves as a cause of much of the clandestine love-making of more mature life, which results later in disastrous marriages. In this connection he spoke of Father Dolling's work in the slums of Portsmouth and described how he abolished immorality by having open dancing classes and other amusements to give opportunity for open and respectable mating.

One of the questions asked in the question box at Trinity Church, where the Rev. H. S. Longley was missionary, was, "Are we not getting more like the Catholics every day?"

To this Mr. Longley replied: "I hope so, but not the Roman Catholics. There are too many reasons why we do not join with the Roman Catholic Church."

MISSION AT THE ASCENSION, CHICAGO.

IT IS BEYOND question that the mission conducted last month at the Church of the Ascension, Chicago, was productive of large results within the parish. There were nights when the church was filled. There was an average daily attendance of 43 at the early Eucharist, and at the six conferences for women the attendance was sometimes larger than that at night. At the children's mission there were almost every day between eighty and ninety children, besides a good number of older persons who got the instruction over the children's heads. Those who came to the church on any one day of the mission would, had they all come at once, have made on days when the attendance was lowest, a large congregation.

Every mission in the history of the parish has had its own characteristic feature. While

this mission has fallen behind none in its general helpfulness, it has been preëminently successful in a most difficult and most important department which other missions barely touched, and that is the special attention given to the boys and girls. The French Catechetical Method of St. Sulpice was carried out almost to the letter, and in the hands of Father Huntington and Father Parrish any doubts of its adaptability to American children were speedily dissipated. The interest of boys and girls alike was from the beginning keen and unabating. It is something to hold nearly a hundred children day after day for two weeks, not merely for instructions and sermons, but for the work in which they learned and recited perfectly at the close of the mission some fifty-five exact answers on questions of the Faith, besides volunteering, in many instances, carefully prepared "diligences" or compositions on the matter of the previous day's instruction. This work for the children was nothing short of a revelation to the older ones who looked on. What it has done for the children of the parish is beyond computation. It is certain that no child who took part in the "Catechism" will ever forget it. Were the children's mission the only work of these good fathers, the mission were a hundred times worth while.

And now it remains for all, old and young, says the rector in *The Parish Magazine*, to whom the mission has brought its lessons and its helps to put into practice more fully than before the great principles of the Catholic religion. How such a season of instruction fills one with renewed wonder and admiration and gratitude for that marvellous plan devised by the Almighty and All-Merciful God for our salvation! What a glorious heritage is ours in the Faith and the Sacraments of the Catholic Church! How reasonable, how beautiful, how worthy of love it all is! Thus encouraged and strengthened, shall we not as a people throw ourselves loyally and earnestly into the work not only of living out that religion ourselves, but in ever-increasing boldness in witnessing to its claims, ever-enlarging love in winning others to share it with us.

Father Parrish is to conduct a mission at All Saints' Church, Ravenswood, the last ten or twelve days of Lent, and is to speak at the Lenten noon-day services at the Chicago Opera House on Maundy Thursday and Easter Even.

MR. SCADDING'S LANTERN LECTURES.

THE REV. CHARLES SCADDING spent a considerable part of the month of February in travelling for the purpose of delivering his lantern address on "The Church in America and Her Missionary Work." During that month he gave addresses in Toronto, Binghamton, N. Y., Scranton, Pa., Montclair, N. J., St. George's Church, New York, The General Theological Seminary, Newark, Orange, Elizabeth, Mauch Chunk, Philadelphia, Wheeling, and Erie.

There have been good congregations everywhere and much interest in this method of studying missions through the combined medium of the eye and ear. Mr. Scadding's parish at La Grange was in charge of the Rev. R. H. F. Gairdner of Grand Rapids, Mich., during his absence.

BEQUEST FOR CHURCH WORK IN NEW JERSEY.

THE FOLLOWING clipping from the *Yorkshire Post* is especially interesting as showing that a bequest is to come from England for Church work in New Jersey:

"Mr. Edward Baker of King's Norton, Worcester, who died on the 19th November last, left an estate of the gross value of £56,724. After making various family bequests, testator left all moneys on deposit

account with the Metropolitan Bank of England and Wales (Wolverhampton Branch), for such purposes in connection with the Church of England as his son, the Rev. E. Morgan Baker, in his sole discretion shall decide, requesting him, however, to give effect to any unfulfilled promises of subscriptions or donations for such purposes. His remaining estate he left as to one-fourth to Dr. John Scarborough, Bishop of New Jersey, U. S. A., for the purposes of the Church in the diocese of New Jersey; one-fourth to the Society for Promoting Christian Knowledge for Foreign Missions; one-fourth to the Rt. Rev. G. F. Popham Blyth, Bishop of Jerusalem, for Church purposes in his diocese; and one-fourth to the Universities Mission to Central Africa, for Church instruction. The total amount available ultimately on the falling-in of the various annuities under Mr. Baker's will for charitable purposes is about £50,000."

DEATH OF REV. GEORGE W. HARROD.

THE DEATH of the Rev. George W. Harrod of Burlington, N. J., occurred on February 20th after a brief illness from pneumonia. Mr. Harrod was a graduate of Lawrence University, Appleton, Wis., from which he received the degrees of B.A. and M.A., and of Nashotah Theological Seminary, from which he took the degree of B.D. at his graduation in 1872. He was ordained deacon in the same year by Bishop Armitage and two years later was advanced to the priesthood by Bishop Whitehouse of Illinois, during a vacancy in the Wisconsin episcopate. He was associated with the Pro-Cathedral work in Milwaukee at the beginning of his ministry and had special charge of St. Luke's mission in Bay View, now a part of the see city. From 1878 to 1880 he was rector of Christ Church, Green Bay, Wis., and was senior canon of the Cathedral at Fond du Lac from 1880 to 1888. Since the latter year he has been rector of St. Barnabas' Church, Burlington, N. J., where he has accomplished an excellent work, as he did in his early ministry in Wisconsin. He was 55 years of age and was unmarried.

BURIAL OF REV. DR. TUCKER.

THE BURIAL service for the Rev. Joseph L. Tucker, D.D., rector of St. James' Church, Baton Rouge, La., whose death was noted last week, was held at the church mentioned on Tuesday, February 20th. In addition to the notes concerning his life and ministry printed last week, is to be recalled the fact that his father and his grandfather were Baptist ministers, while his great grandfather, Silas Tucker, served under Amherst at Crown Point (1759) and did much other fighting.

The Rev. J. L. Tucker, D.D., was brought up in Boston, in Chicago, and in Esopus, New York. The war coming on, he enlisted in the Sixth Kentucky (C.S.A.), and rose in time to be lieutenant of engineers under Johnston. Near the end of the war he married Augusta Prentiss, and after the surrender planted cotton near Columbus, Miss., and then became cashier of a bank in that town. At this place and time he became acquainted with the late Bishop Green of Mississippi, through whose influence he became first a Churchman and then a clergyman. By his death he leaves a wife and three sons.

Dr. Tucker was many times a delegate to the General Convention. He was the author of many pamphlets and tracts of value, and was at one time one of the leading authorities on the Negro question.

PORTRAIT OF PIONEER PRIEST.

AT A REGULAR meeting of the Minnesota Historical Society, held in the old State Capitol, St. Paul, on Monday evening, February 12th, a portrait of the Rev. Ezekiel Gilbert

Gear, D.D., the early chaplain and missionary, was presented to the Society with a presentation address by Bishop Edsall. Father Gear, in addition to his work at Fort



FATHER GEAR.

Snelling, did the work of a pioneer priest, ministering to the scattered Church families in the early fifties. The venerable dust of this noble and godly man lies in Lakewood Cemetery, Minneapolis. Two of Father Gear's daughters still reside in Minneapolis and hold to that sturdy, loyal Churchmanship of their illustrious father.

VIRGINIA SCHOOL BURNED.

ON SATURDAY NIGHT, the 17th, the Chatham Female Institute was burned to the ground. The fire originated from a defective flue in the second floor of Swanson Hall. Of the eighty girls only one was injured, and she slightly, having jumped from the second story window. Hardly anything was saved from the building. Mrs. Willis, the principal instructor in art, lost everything in her studio, which contained some valuable paintings. The Rev. C. O. Pruden, president of the board and founder of the school, lost his library and personal effects. The total loss is about \$25,000, with an insurance of \$14,000.

This calamity has cast a shadow over the whole diocese, and much sympathy is expressed for Mr. Pruden, as the building of this school has been his life work. The hope is expressed by all that this useful institute may be restored speedily.

BURNING OF KENYON MILITARY ACADEMY.

THREE BOYS missing and presumed to be dead, nine seriously injured and several others more or less hurt, is the frightful result of a fire which destroyed Milner Hall, Delano and North halls and North annex of Kenyon Military Academy, Gambier, Ohio, on the early morning of Saturday, February 24th. Press reports say that the fire broke out at four in the morning and quickly spread through the buildings, totally destroying all those named. The falling walls barely missed Dr. Peirce, president of Kenyon College, and Regents Wyant and Williams, who were leading a party of rescuers. Eighty-five boys were in the dormitory when the fire broke out. An effort was made to effect a military formation, but the younger students forgot their military training and rushed about the burning building in a panic, shrieking and crying for help.

The origin of the fire is unknown. This

is the second time the Kenyon Academy buildings have been destroyed by fire. The pecuniary loss on the buildings and contents will probably aggregate \$50,000, with very little insurance.

It should be explained that Kenyon Military Academy is wholly distinct from Kenyon College.

DEATH OF BISHOP EASTBURN'S WIDOW

MRS. MARY J. EASTBURN, widow of Bishop Manton Eastburn, fourth Bishop of Massachusetts, died at Portland, Maine, February 24th, at the age of 79 years. Before her marriage, Mrs. Eastburn was a Miss Head of New York, which family also figured prominently in Boston a generation or more ago. During her early life, Mrs. Eastburn was prominent in Church work, but of late years her health had not been good and she had led a very retired life. The body was brought to Cambridge and burial was in Mt. Auburn Cemetery.

The death of Mrs. Eastburn naturally calls to mind the great change that has come over the mind of the Church since the days when Bishop Eastburn administered the affairs of the diocese. He was rigidly opposed to all that savored of "Ritualism" and he was constantly in conflict with the leaders of the so-called High Church party. Most pronounced was his attitude when the Society of St. John the Evangelist (the Cowley Fathers) began its work in Boston, with Fr. Grafton (now the honored Bishop of Fond du Lac) and Fr. Benson at the head of the movement, and the Bishop went so far as to forbid them to officiate within the diocese. When the first surpliced choir in New England was introduced at the old Church of the Advent in Bowdoin Street, the Bishop's opposition to the innovation was carried to such an extreme that he refused to visit the parish for a long time.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Missionary Rally at Cathedral.

ON MONDAY evening, February 19th, a great missionary rally was held in the Cathedral. In the absence of the Bishop, who was obliged to be in Washington, the Bishop Coadjutor, Dr. Nelson, presided. The Dean said a few practical words on Missions, and the occasion which had brought the large audience of about 3,000 people out on such a night. Bishop Nelson, in his usual forceful way, outlined the necessity for the missionary work of the Church. The first speaker was the Rt. Rev. Dr. McVickar, Bishop of Rhode Island, taking for his text, "Freely ye have received, freely give." The next speaker was the Rev. Mr. Hulse, the new general secretary of the M. T. O. This was his first meeting, and too much credit cannot be given him for his practical but strong presentation of the subject. The eloquent rector of St. James' Church, New York, the Rt. Rev. Dr. Courtney, was the last speaker. He spoke of the past, present, and future of Missions. The address was convincing and strong.

The missionary hymns were sung as never before in this great and beautiful church. The Cathedral choir was assisted by the Albany Musical Association, under the direction of Prof. Starnes. The offerings were generous.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.
New Church for Evanston—Noonday Lenten Services—City Notes.

THE DESIGN prepared by Mr. John Sutcliffe, architect, for the new St. Luke's Church, Evanston, is English Gothic in style, and well planned for the needs of the parish. It is the intention to build a structure that

will be adequate for future as well as present needs, although it may not be possible to do all at once. The vestry has authorized the architect to arrange for the building of the nave with temporary roof and east and west walls, which, exclusive of choir and sanctuary, will have a seating capacity of about five hundred. Just when the work will begin depends upon the amount of money which is contributed. If, as hoped, \$10,000 is raised by Easter, the ground will be broken this spring. On Hospital Sunday the offering at St. Luke's for the Evanston Hospital was \$156, three times that of last year, and an excellent indication of the prosperity of the parish.

AT A RECENT meeting of the Bixby Club of St. Paul's Church, Kenwood, Chicago, the Hon W. H. Stead spoke upon "The Trail of the Yankee"; and at the February meeting of the Men's Club of St. Luke's, Evanston, Mr. Clarence Poole, the well-known patent lawyer, made an address on "The Inventive Faculty."

THE REV. CHARLES SCADDING, rector of Emmanuel Church, La Grange, will give his stereopticon lectures during Lent at St. Peter's, Grace, and the Epiphany, Chicago. There are five lectures in the course, covering all periods of Church history.

GRACE CHURCH, Freeport, expects to use for the first time on Easter a new pipe organ costing \$2,500.

THE DOWN-TOWN Lenten services in Chicago this year are to be held in the Chicago Opera House from 12:10 to 12:30, and the preachers announced are as follows: February 28, Bishop Anderson; March 1, Rev. Percy Webber; March 2-3, Rev. Dr. W. C. De Witt; March, 5-6-7, Rev. Dr. F. Du Moulin; March 8-9-10, Rev. Z. B. Phillips; March 12, Rev. Percy Webber; March 13-14, Rev. W. T. Sumner; March 15-16-17, Rev. Dr. John H. Hopkins; March 19-20-21, Rev. Charles Scadding; March 22-24, Rev. E. V. Shayler; March 26-28, Rev. Geo. C. Stewart; March 29-30-31, Rev. Dr. Jas. S. Stone; April 2-3-4, Rev. Frank Devall; April 5-6-7, Rev. Simon Blinn Blunt; April 9-10-11, Bishop Morrison; April 12, Father Parrish, O.S.B.; April 13, Bishop Anderson; April 14, Father Parrish, O.S.B.

THE CHURCH CLUB held a dinner at the Sherman House, Chicago, on the evening of February 21st. "The Work of the Juvenile Court" was discussed by Judge B. B. Lindsay of Denver and by Mr. Henry W. Thurston, Chief Probation Officer of the Juvenile Court of Cook County. Addresses were also made by Bishop Anderson and the Rev. W. O. Waters.

THE NORTH SIDE sectional meeting of the Junior Auxiliary will be held in St. Peter's Church and parish house on Saturday, March 3d. The children of the different branches will meet in the parish house at 1:30 p. m. and march into the church, each branch with its banner. There will be a service in church, and addresses by Mrs. John Henry Hopkins, president of the Woman's Auxiliary, and Mrs. Eleanor Duncombe, president of the Junior Auxiliary. The secretary of each branch will make her report of work done and money sent since May, 1905, after which a stereopticon lecture on Indians will be given, and refreshments will follow in the parish house.

THE LENTEN PROGRAMME for St. Mark's Church, Chicago, includes daily services with special lectures Wednesday evenings, by different clergymen, successively as follows; beginning with Ash Wednesday: The rector (Rev. Wm. White Wilson), Rev. Z. B. T. Phillips of Trinity Church, Rev. Jas. S. Stone, D.D., of St. James' Church, Rev. Chas. E. Bowles of All Saints' Church, Rev. H. L. Cawthorne of St. Luke's Church, Rev. Chas.

H. Young of Christ Church, and Rev. Henry J. Brown of St. Philip's Church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Seabury Club Lenten Lectures—East Hampton— Diocesan Notes—Quiet Day in New Haven.

A COURSE of Tuesday night lectures during Lent has been arranged by the Seabury Club to be given in St. James' Church, Hartford, on the general subject, "Seaside Parables," treated as follows: March 6, "The Parable of the Leaven," the Rev. Cranston Brenton, Trinity College; March 13, "The Parable of the Sower," the Rev. Geo. M. Christian, D.D., New York City; March 20, "The Parable of the Tares," the Rev. Henry R. Sargent, O.H.C.; March 27, "The Parable of the Mustard Seed," the Rev. E. B. Taylor, Bayonne, N. J.; April 3, "The Parable of the Net," the Rev. Frederic W. Fitts, Boston, Mass.; April 10, "The Parable of the Hid Treasure," the Rev. Francis B. Blodgett, General Theological Seminary.

A CHAPEL at East Hampton is assured through the generosity of Mrs. F. D. Edgerton of Middletown, who gives the lot for the purpose. Her stipulations are that a chapel costing not less than \$3,000, built of stone, be erected upon the premises. She also gives the stone for the purpose. About half the sum for the building has already been raised.

THE SYMPATHY of his friends and brethren of the clergy goes out to the Rev. Frederic R. Sanford, rector of St. John's, North Haven, in the recent death of his wife.

IT WILL BE welcome intelligence to the many friends of the Rev. William G. Andrews, D.D., rector of Christ Church, Guilford, that he is slowly recovering from his severe and prolonged illness. Your correspondent had the pleasure of a brief visit, not many days ago. Dr. Andrews is still forbidden all active service.

A LOT has been given for the erection of a chapel for St. John's mission, at East Hampton. The donor is Miss F. D. Egeton of Middletown. It is stipulated that the building shall be of stone and cost \$3,000. The offering of the Sunday Schools of the diocese, for last Advent, and in part, for the Advent preceding, have been devoted to the work. It is promising, as East Hampton, a manufacturing village, is a growing place.

CHRIST CHURCH, Hartford (the Rev. James Goodwin, rector), will have special preachers during Lent, on successive Thursdays at 7:45 p. m., as follows: The Rev. Harry P. Nichols, D.D., rector of Holy Trinity, New York; the Rev. A. B. Kinsolving, D.D., rector of Christ Church, Brooklyn, N. Y.; the Very Rev. W. L. Robbins, D.D., Dean of the General Theological Seminary; Rev. George R. Van de Water, D.D., rector of St. Andrew's, New York; the Rt. Rev. T. A. Jaggar, rector of St. Paul's, Church, Boston, Mass.; the Rev. J. H. Melish, rector of Holy Trinity, Brooklyn, N. Y.

The speakers at the noontide services, daily until Holy Week, will be: Mondays, the Rev. F. C. Todd; Tuesdays, the Rev. E. deF. Miel; Wednesdays, the Rev. Henry Quimby; Thursdays, the Rev. Henry Macbeth; Fridays, the Rev. F. W. Harriman, D.D.; Saturdays, the Rev. James Goodwin.

THE QUIET DAY for the clergy of the diocese was conducted at Christ Church, New Haven, by the Bishop of Vermont, on February 22nd. The introductory address was given at the Holy Communion. The Bishop was celebrant, assisted by the Rev. Frederic M. Burgess, curate of the parish. The general subject of the meditations was, "The Prayers of Our Lord."

The second meditation was given at 10:30,

the next at noon, followed by intercessions. The last was at 2:30 p. m. At 4:30, Evening Prayer was said by the Bishop of the diocese.

The addresses were heard with close attention, and were most excellent, searching, and helpful. The attendance of the clergy was large, from all parts of the diocese. The students of the Berkeley Divinity School were also present.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Extension in Brooklyn Discussed.

UPON THE CALL of Archdeacon Russell, about 150 of the Brooklyn clergy and laity met at dinner last week in the Hamilton Club, where the after-dinner addresses were devoted to the cause of Brooklyn Church Extension. It was a notable gathering out of which, under the energetic direction of the Archdeacon, there promises to grow a very strong extension movement, which shall place missions in many parts of the borough that seem now to be neglected by the Church.

The new Archdeacon has already made a beginning, and there was shown at the dinner a large relief map of Brooklyn, with the downtown parishes indicated and the locations where, from his study of conditions, the Archdeacon believes missions should be established. Two missions have recently been opened, one on King's Highway, and the other at Blake and Milford Avenues. The latter is named St. Lydia's, the title coming from the woman of Philippi and being chosen because of a desire to avoid names already used in Brooklyn. It is in charge of a lay-reader, Mr. George V. Dickey, who is assisted by Mr. E. J. Jennings.

The treasurer of the Archdeaconry of Queens and Nassau, Mr. P. R. Jennings, presided at the dinner. He first introduced the Archdeacon, who showed the need of active and persistent Church extension work, in order to keep pace with the rapid increase of population. He told what some of the denominations are doing. The Baptists, for example, have raised \$100,000 as a forward movement fund, but Churchmen last year gave but \$7,000 for this work. There is needed, Archdeacon Russell said, a Church Extension Society with a fund of at least \$100,000, the money to be used not only to plant missions but to aid established parishes in their missionary work. \$30,000 to \$40,000 a year is needed to do the Church extension work that conditions demand.

Other speakers were Mr. Frank L. Bailey, the Rev. Dr. C. F. J. Wrigley, Mr. W. E. Davenport, the Rev. Howard Melish, Mr. Wilhelmus Mynderse, the Rev. Dr. Lindsay Parker; Rev. Philip Sievaeque, and Mr. E. D. Litchfield. Bishop Greer sent to Archdeacon Russell a letter in which he expressed his regret at being unable to attend the dinner. In the letter he said:

"Your object, as I understand it, is to try to secure a large coöperation from the men of the Church in behalf of Church Extension. This is not only important but absolutely necessary if the Church would rise to the responsibilities which are at present pressing upon her, and do the work which this generation requires. The children are interested, the women are interested, but these are not the Church, they are only a part of the Church. The time has come when the men must get into line and give to the Church's claims and needs some of that energy which is so conspicuously displayed in the conduct of their business. The work of the Church cannot be done by proxy. Each individual must take some personal part in it. Then and only then will that work be done which has been entrusted to her by her Divine Lord and Head."

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Dean Wilkins' Anniversary.

THE VERY REV. J. J. WILKINS, D.D., Dean of St. Paul's Cathedral, Los Angeles, commenced the sixth year of his rectorship on Sunday, February 18th. At the morning service, Dean Wilkins spoke feelingly of the anniversary and its significance, and a very admirable sermon on "Godliness" was preached by the Rev. John F. Nicholls of the diocese of Albany. Many of the congregation remained to extend their congratulations to Dr. Wilkins.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

New Orleans Notes—Mt. Olivet Church Consecrated.

IN ADDITION to the daily celebration of the Holy Communion throughout the year, which is the custom of St. Anna's Church, New Orleans, the rector, the Rev. E. W. Hunter, announces daily week-day services. He will deliver special addresses on the Wednesday and Friday nights of Lent on "The Creed of the Catholic Church," taking one clause on each evening.

THE MEMBERS of Grace Church have inaugurated two missions in the city and the Rev. Byron Holley, rector of Grace Church, spoke at these missions in very enthusiastic terms. The Church Club will hold mid-day services during Lent at Grace Church for business men. The addresses will be taken by the city and visiting clergy and are limited to ten minutes.

MT. OLIVET CHURCH was consecrated with appropriate ceremonies on Thursday, February 22nd. The Rev. Arthur H. Noll, a former rector, preached the sermon and Bishop Sessums celebrated the Holy Communion and gave an address. The act of consecration was performed by the Bishop and the service was participated in by the city clergy.

The church is a very handsome structure, and under the administration of the Rev. W. S. Slack, the membership has greatly increased. The vestry have led in all the work in the parish. Every man on the vestry is a worker for the church and zealously interested.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Baltimore Notes.

THE MEN of St. Michael and All Angels' Church, Baltimore, gave an enjoyable dinner on Saturday evening, February 17th, in the lecture room of the church. It was the second event of the kind given yearly by the male members of the church and was entirely informal.

THE CHURCH HOME and Infirmary, by the will of Charlotte Louisa Fisher, who died on February 9th and whose will was recently admitted to probate, is to receive of her estate.

THE JUNIOR Local Assembly B. S. A. of Baltimore meets on March 1st at St. Paul's guild house. The Rev. Frederick H. Sill, of the Order of the Holy Cross, will make the address.

MEMORIAL CHURCH, Baltimore, is this year holding a series of services on the second and fourth Sunday evenings of each month, under the auspices of the Brotherhood of St. Andrew. Recently the Rev. Kensey J. Hammond, rector of Immanuel Church, Wilmington, Delaware, was the preacher. Mr. Hammond was a member of Memorial Church before he entered the ministry and has a number of friends in Baltimore. He is known to Sunday School teachers all over the country, through his monthly contributions to the *American Church Sunday School Magazine*.

BY THE DEATH of Mr. W. J. H. Waters, one of the prominent business men of Baltimore, from pneumonia, after a very short illness, the Church of the Messiah has lost one of its oldest and most loyal friends and an active member of its board of trustees.

THE REV. J. A. WELBOURNE, of Tokio, Japan, preached an interesting sermon recently at Trinity Church, Towson, in the place of the rector, the Rev. W. H. H. Powers, who has been sick for a couple of weeks. Mr. Powers expects to be able to resume his pastoral duties this week.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Diocesan Notes.

ON THE AFTERNOON of Washington's Birthday, on which occasion there was an inter-denominational missionary rally in the Old South Church, a reception was tendered in the chapel of Trinity Church to the Rev. Dr. Herbert Manchester of England, who is at the head of the Church Missionary Society across the water. Among those who took active part in the reception were the Rev. Dr. Mann, the rector of the parish, and the Rev. Sherrard Billings, associate rector of St. Paul's. The reception followed one of the several conferences into which the larger meeting dissolved and at which several stirring addresses were made touching the work in the mission field.

THE ENGAGEMENT is announced of the Rev. Murray W. Dewart, rector of St. James' Church, Roxbury, and Miss Submit T. Clarke, daughter of Mr. William T. Clarke, editor and proprietor of the Manchester (N. H.) *Mirror*. It is understood that the wedding will take place late in the spring.

OWING to a break-down in his physical condition, the Rev. Sumner U. Shearman, rector of St. John's Church, Jamaica Plain, has been obliged to go to Jamaica, where he will remain several weeks. During his absence the work of the parish will be carried on by the Rev. Dr. Max L. Kellner of the Episcopal

Theological School, who will occupy the pulpit each Sunday morning during Lent.

THE COURSE of six lectures at the Church of the Advent under the auspices of the Massachusetts Church Union was brought to a close on Quinquagesima Sunday by the Rev. Shirley C. Hughson, O.H.C., who gave a strong, impressive, and convincing sermon on "Judgment." The course has been well attended and has been productive of great good to the community. The addresses have attracted many persons from other parishes.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Notes.

THE REV. E. E. MADEIRA was instituted as rector of Christ Church, St. Paul, on Sunday morning, February 18th, by the Bishop of the diocese. The Bishop was also the preacher and dwelt upon the duties of the rector as pastor, priest, and preacher. He also emphasized the duty of the people in co-operating with the rector. Pledges were taken at this service for General Missions with most gratifying results. The Holy Eucharist was celebrated by the newly instituted rector.

ON THURSDAY evening, February 22nd, a special service was held at St. Ansgarius' Church, Minneapolis, to celebrate the payment of the mortgage indebtedness. The prayers were said by the Rev. P. A. Almquist and Rev. A. Kalin. Addresses were made by the Rev. Messrs. John V. Alfvigren, E. Fosberg, S. B. Purves, C. E. Haupt, Wilhelm Blomquest (rector of the parish), and the Bishop. The removal of this debt will enable the parish more vigorously to prosecute the work among the large Swedish population of the city.

THE FIRST sectional Sunday School Institute in the Convocation of Minneapolis was held in Trinity Church, Litchfield (Rev. A. Chard, rector), on Tuesday, February 20th, and continuing over the following day. The

[Continued on page 642.]

Fifty Years the Standard

**DR. PRICE'S
CREAM
BAKING
POWDER**

**A Cream of Tartar Powder
Made From Grapes
No Alum**

NEW FOOD LAW

People now demand the right to know exactly what they eat.

To be told by maker or retailer that the food is "pure" is not satisfactory.

Candy may contain "pure" white clay or "pure" dyes and yet be very harmful. Syrups may contain "pure" glucose and yet be quite digestible and even beneficial. Tomato catsup may contain a small amount of salicylic or boracic acid as a necessary preservative, which may agree with one and be harmful to another.

Wheat flour may contain a portion of corn flour and really be improved. Olive oil may be made of cotton seed oil. Butter may contain beef suet and yet be nutritious.

The person who buys and eats must protect himself and family, and he has a right to, and now demands, a law under which he can make intelligent selection of food.

Many pure food bills have been introduced and some passed by State legislatures; many have been offered to Congress but all thus far seem objectionable.

It has seemed difficult for politicians to formulate a satisfactory bill that would protect the common people and yet avoid harm to honest makers and prevent endless trouble to retailers. No gov't commission or officer has the right to fix "food standards" to define what the people shall and shall not eat, for what agrees with one may not agree with another and such act would deprive the common citizen of his personal liberty. The Postum Cereal Co., Ltd., perhaps the largest makers of prepared foods in the world, have naturally a close knowledge of the needs of the people and the details of the business of the purveyors (the retail grocer) and, guided by this experience, have prepared a bill for submission to Congress which is intended to accomplish the desired ends, and inasmuch as a citizen of the U. S. has a right to food protection even when he enters another State, it is deemed proper that the gov't take control of this matter and provide a national law to govern all the states. A copy of the bill is herewith reproduced.

Sec. 1 governs the maker whether the food is put up in small packages sealed, or in barrels, boxes, or otherwise.

Sec. 2 governs the retailer who may open a barrel and sell the food in small quantities. When he puts the goods into a paper bag he must also enclose a printed copy of the statement of the maker which was affixed to the original package and inasmuch as the retailer cannot undertake to guarantee the statement of ingredients he must publish the statement of the makers and add his own name and address as a guarantee of his doing the best he is capable of representing to him which relieves the retailer of responsibility of the truth of the statement and throws it upon the maker, where it properly belongs.

The remaining sections explain themselves. The Postum Cereal Co., Ltd., for example, have from the beginning of its existence printed on the outside of each and every pkg. of Postum and Grape-Nuts food a truthful and exact statement of what the contents were made of in order that the consumer might know precisely what he or she was eating. A person desiring to buy, for instance, strictly pure fruit jelly and willing to pay the price, has a right to expect not only an equivalent for the cost but a further right to a certainty as to what he eats. Or he may be willing to buy at less cost a jelly made part of fruit juices, sugar, and a portion of glucose. But he must be supplied with truthful information of the ingredients and be permitted to use his personal liberty to select his own food accurately.

The people have allowed the slow murder of infants and adults by tricky makers of food, drink, and drugs to go on about long enough. Duty to oneself, family, and nation demands that every man and woman join in an organized movement to clear our people from this blight. You may not be able to go personally to Washington to impress your Congressmen, but you can, in a most effective way tell him by letter how you desire him to represent you.

Remember the Congressman is in Congress to represent the people from his district and if a goodly number of citizens express their views to him, he secures a very sure guide to duty. Remember also that the safety of the people is assured by insisting that the will of the people be carried out and not the machinations of the few for selfish interests.

This pure food legislation is a pure movement of the people for public protection. It will be opposed only by those who fatten their pockets by deceiving and injuring the people. Therefore, if your Representative in Congress evades his patriotic duty, hold him to strict accountability and if necessary demand equitable and honest service. This is a very different condition than when a faction demands class legislation of the Congressman. Several years ago the butter interests of the country demanded legislation to kill the oleomargarine industry and by power of organization forced class legislation really unworthy of a free people. Work people wanted beef suet butter because it was cheap and better than much unclean milk butter, but the dairy interests organized and forced the legislation. The law should have provided that pkgs. of oleomargarine bear the statement of ingredients and then let people who desire purchase it for just what it is, and not try to kill it by a heavy tax. Manufacturers sometimes try to force measures in their own interests but contrary to the interests of the people and the labor trust is always active to push through bills drafted in

the interest of that trust but directly contrary to the interests of the people as a whole. Witness the anti-injunction bill by which labor unions seek to tie the hands of our courts and prevent the issue of any order to restrain the members of that trust from attacking men or destroying property. Such a bill is perhaps the most infamous insult to our courts and the common people ever laid before Congress and the Representatives in Congress must be held to a strict accountability for the acts relating thereto. But when bills come before Congress that are drawn in the interest of all the people they should receive the active personal support of the people and the Representatives be instructed by the citizens. The Senators also should be written to and instructed. If, therefore, you will remember your privilege and duty you will at once—now—write to your Congressman and Senator on this pure food bill. Clip and enclose the copy herewith presented and ask them to make a business of following it through the committee considering it. Urge its being brought to a vote and requesting that they vote for it.

Some oppressively intelligent and carping critic may say this is simply an advertisement

for Postum and Grape-Nuts. It is true that these articles are spoken of here in a public manner, but they are used as illustrations of a manufacturer seeking by example, printing on each pkg., a truthful, exact statement of ingredients, to shame other makers into doing the fair thing by the common people, and establishing an era of pure food, but that procedure has not yet forced those who adulterate and deceive to change their methods, hence this effort to arouse public sentiment and show a way out of the present condition of fraud, deceit, and harm.

The undersigned is paying to the publishers of America about \$20,000.00 to print this announcement in practically all of the great papers and magazines, in the conduct of what he chooses to term, "an educational campaign," esteemed to be of greater direct value to the people than the establishment of many libraries. That is held to be a worthy method of using money for the public good. Tell the people facts, show them a way to help themselves and rely upon them to act intelligently and effectively.

The reader will be freely forgiven if he entirely forgets the reference to Postum and Grape-Nuts, if he will but join the pure food movement and do things. C. W. POST.

TEXT OF PURE FOOD BILL.

If it meets approval, cut it out, sign name and address and send to your Representative in Congress. Buy two or more publications from which you cut this. Keep one for reference and send the other to one of the U. S. Senators from your State. Ask one or two friends to do the same and the chances for Pure Food will be good.

A BILL

TO REQUIRE MANUFACTURERS AND SHIPPERS OF FOODS FOR INTERSTATE SHIPMENT TO LABEL SAID FOODS AND PRINT THE INGREDIENTS CONTAINED IN SUCH FOODS ON EACH PACKAGE THEREOF.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every person, firm, or corporation engaged in the manufacture, preparation, or compounding of food for human consumption, shall print in plain view on each package thereof made by or for them shipped from any State or Territory, or the District of Columbia, a complete and accurate statement of all the ingredients thereof, defined by words in common use to describe said ingredients, together with the announcement that said statement is made by the authority of, and guaranteed to be accurate by, the makers of such food, and the name and complete address of the makers shall be affixed thereto; all printed in plain type of a size not less than that known as eight point, and in the English language.

Sec. 2, That the covering of each and every package of manufactured, prepared, or compounded foods shipped from any State, Territory, or the District of Columbia, when the food in said package shall have been taken from a covering supplied by or for the makers and re-covered by or for the sellers, shall bear upon its face or within its enclosure an accurate copy of the statement of ingredients and name of the makers which appeared upon the package or covering of said food as supplied by or for the makers thereof, printed in like manner as the statement of the makers was printed, and such statement shall also bear the name and address of the person, firm, or corporation that re-covered such food.

Sec. 3, That it shall be unlawful for any person or persons to purposely, wilfully, and maliciously remove, alter, obliterate, or destroy such statement of ingredients appearing on packages of food, as provided in the preceding sections, and any person or persons who shall violate this section shall be guilty of a misdemeanor, and upon conviction shall be fined not less than one hundred dollars nor more than five hundred dollars, or imprisoned not less than one month nor more than six months, or both, in the discretion of the court.

Sec. 4, That the Bureau of Chemistry of the Department of Agriculture shall procure, or cause to be procured from retail dealers, and analyze, or cause to be analyzed or examined, chemically, microscopically, or otherwise, samples of all manufactured, prepared, or compounded foods offered for sale in original, unbroken packages in the District of Columbia, in any Territory, or in any State other than that in which they shall have been respectively manufactured or otherwise produced, or from a foreign country, or intended for export to a foreign country. The Secretary of Agriculture shall make necessary rules and regulations for carrying out the provisions of this Act, and is hereby authorized to employ such chemists, inspectors, clerks, laborers, and other employees, as may be necessary to carry out the provisions of this Act and to make such publication of the results of the examinations and analysis as he may deem proper. And any manufacturer, producer, or dealer who shall refuse to supply, upon application and tender and full payment of the selling price, samples of such articles of food to any person duly authorized by the Secretary of Agriculture to receive the same, shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding one hundred dollars, or imprisoned not exceeding one hundred days, or both.

Sec. 5, That any person, firm, or corporation who shall violate sections one and two of this Act shall be guilty of a misdemeanor, and upon conviction shall be fined not exceeding two hundred dollars for the first offense and for each subsequent offense not exceeding three hundred dollars or be imprisoned not exceeding one year, or both, in the discretion of the court.

Sec. 6, That any person, firm, or corporation, who shall wilfully, purposely, or maliciously change or add to the ingredients of any food, make false charges, or incorrect analysis, with the purpose of subjecting the makers of such foods to fine or imprisonment under this Act, shall be guilty of a misdemeanor and upon conviction shall be fined not exceeding one thousand dollars nor less than three hundred dollars, or imprisoned for not less than thirty days nor more than one year, or both.

Sec. 7, That it shall be the duty of every district attorney to whom the Secretary of Agriculture shall report any violation of this Act to cause proceedings to be commenced and prosecuted without delay for the fines and penalties in such case provided.

Sec. 8, That this Act shall not be construed to interfere with commerce wholly internal in any State, nor with the exercise of their police powers by the several States.

Sec. 9, That all acts or parts of acts inconsistent with this Act are hereby repealed.

Sec. 10, That this Act shall be in force and effect from and after the first day of October, nineteen hundred and six.

The undersigned respectfully requests the Representatives from his district and Senators from his state to support this measure.

Signed..... City.....State.....

MINNESOTA.

[Continued from page 640.]

Rev. A. W. Farnum of Hutchinson presided. The subjects discussed were, Sunday School Lessons of the New York Commission, by the Rev. Geo. H. Thomas of All Saints', Minneapolis; The Primary School and the Main School, by Miss Campbell and Miss Davies, deaconesses in Minneapolis. At the evening meeting, the Rev. T. P. Thurston of St. Paul's, Minneapolis, spoke on Sunday School Management. The Sunday School as a missionary agency was discussed (1) in its Officers, by Rev. C. L. Bates, and (2) in the Community, by Rev. C. E. Haupt. The Holy Communion was celebrated the following morning and was followed by a discussion of Bible classes and the Sunday School as a missionary agency among boys, by the Rev. A. W. Farnum.

The sectional Institutes, now conducted in the Diocese, are for the benefit of the rectors and Sunday School teachers who find it difficult to attend the annual institute held in the Twin Cities. The attendance at this sectional institute was very satisfactory.

THE REV. J. SCOTT BUDLONG, rector of Christ Church, Austin, had what the local paper speaks of as a "unique gathering" for men, at the Elks' Hall, Wednesday, February 14th. There were 65 men present, including the men of the parish and many who have never identified themselves with any religious organization whatever. After partaking of a bountiful banquet, the rector passed around slips of paper, on which the men were asked to name a subject on which they would like to have a sermon preached. The rector has subjects for sixty-five sermons. One subject was "Why do not more men attend Church?" which subject the rector turned over to the men to answer for themselves. Amongst the reasons given were, lack of cordiality on the part of Church members, indifference to religious matters, the growth of liberal ideas, carelessness, and one man said that every man intended to go some day, but kept putting the matter off. A year or so ago, it was customary to see but from four to six men in the congregation of Christ Church, but now the attendance of men ranges from thirty to sixty.

AS THE regular date for holding the annual Council of the diocese will fall on Ascension day, the Bishop, on the recommendation of the Standing Committee, has changed the date from May 23d and 24th to May 31st and June 1st. The place of meeting remains unchanged, namely, Gethsemane Church, Minneapolis.

THE REV. ROBERT H. PAINE, rector of Mt. Calvary Church, Baltimore, Md., preached in Holy Trinity, Minneapolis, on Sunday morning, February 18th.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Day of Devotion at Somerville.

A DAY OF DEVOTION was recently conducted at St. John's Church, Somerville (the Rev. Charles Fiske, rector), by the Rev. T. A. Conover. Mr. Conover's general subject was "The Church's System of Devotion," and the four addresses dealt with the Bible, the Prayer Book, the Sacraments, and the devotional aspect of Church work. The addresses were admirable in matter and treatment, and the day was a fit preparation for Lent. During Lent there are two courses of special services at St. John's: one on Wednesday evenings by the Rev. E. J. Knight of Trenton, will deal with "Sin and its Treatment." A second series, on Sundays, will be by the Rev. Messrs. J. R. Atkinson, Harvey Officer, H. H. Oberly, D.D., W. Strother Jones, D.D., Elliot White, and E. V. Stevenson.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Sunday School Conference at Sandusky—Mission at Oak Harbor.

UNDER the auspices of the Ohio Sunday School Commission, a Sunday School Conference was held in Grace Church, Sandusky, Wednesday, February 21st. The Rev. Henry E. Cooke, president of the Ohio Commission, presided at both sessions. About fifteen schools were represented. The principal address at the afternoon session was by the Rev. Pascal Harrower, president of the New York Commission, on the topic, "The Modern Sunday School Movement." At the evening session, addresses were made by Miss Alice Hunt, of the Cathedral Sunday School, Cleveland, on "Teaching Little Children," and by the Rev. Arthur Dumper of Norwalk, on "How to Begin to Grade a Sunday School." There was a "question box" at both sessions.

At the conference held in the same place last October a committee was appointed to draft a constitution for a permanent organization. The committee reported at this conference and the report was adopted and officers duly elected. The organization is to be known as "The Sunday School Institute of Sandusky and Vicinity," and the officers elected were the following: President, the

PRUDENTIAL'S FINE SHOWING

Examination Before Armstrong Committee did not Hurt Newark's Big Insurance Company

The annual financial statement of the Prudential Insurance Company has just been issued, and shows the corporation to be stronger than ever. The total insurance now in force, according to the report is \$1,170,000,000, a net gain over 1904 of \$113,000,000.

This net gain places The Prudential among the first insurance companies of the world in the amount of insurance gained in 1905. The Prudential confines its business to this country.

The total number of policies issued and revived during the year was 1,672,570, making the total number in force, 6,490,515.

The net assets of the company aggregate \$107,000,000, while the total liabilities are \$91,000,000, leaving a surplus of \$16,000,000. The company increased its surplus during 1905 by over \$2,750,000. The legal and special reserve to protect policy-holders totals \$88,000,000, an increase over 1904, of \$14,000,000.

During 1905 the company paid out to policy-holders \$14,000,000, making the total sum paid to policy-holders since the organization of the company, including death claims, dividends, and matured endowments, \$107,000,000.

Reference is made to the decrease in the expense rate, amounting to about two per cent. of the premium income. President John F. Dryden, in submitting the report to the Prudential field staff, says that the voluntary testimony of the company's officers before the Armstrong committee resulted in a strengthened confidence on the part of the public and policy-holders in The Prudential.

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Rev. Albert Neilson Slayton, rector of Grace Church, Sandusky; Vice-Presidents, the Rev. Arthur Dumper, rector of St. Paul's Church, Norwalk, and Mr. John T. Mack, superintendent of the Grace Church Sunday School, Sandusky, and a member of the Diocesan Commission; Secretary, the Rev. Charles F. Walker, rector of Calvary Church, Sandusky; Treasurer, the Rev. Francis McIlwain, rector of Christ Church, Huron. The Institute plans to hold three general conferences a year and teachers' classes at such times and places as may be determined later. It is expected that about twenty schools will be associated as members of the organization.

THE REV. EDW. S. DOAN of Port Clinton has just finished a week's mission at Oak Harbor, a town twelve miles west of Port Clinton, where services have been conducted by Mr. Doan since last December. The Rev. A. A. Abbott, archdeacon of the diocese, gave a very strong and uplifting address to women on an afternoon of the mission week. The question box was an important and interesting feature of the mission.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Improvements at Upper Merion—B. S. A.

A NUMBER of improvements have been made in Christ (Swedes) Church, Upper Merion, Pa. (the Rev. C. H. W. Stocking, D.D., rector). An altar has taken the place of the holy table and a dossal hung, giving a much more dignified and Churchly appearance to the chancel. A number of memorials have also been presented: a brass cross and vases for the altar in memory of Mrs. Ann B. Rambo, by her children and grandchildren; a brass alms' basin as a memorial of Mrs. Margaret P. Rambo; and the late Confirmation class presented an oak credence as a thank-offering. A kitchen has been added to the parish house through the generosity of two communicants of the parish and other improvements are contemplated. For years the custom has been to hold but one service on Sunday, but this has been supplemented by a night service in Bridgeport and a Wednesday evening service at the Union chapel at the lower end of the parish. During Lent additional night services will be begun, and so this very venerable parish is taking on new life.

A MOST HELPFUL pre-Lenten devotional service was held in the Church House on Friday evening, February 23d, for the members of the Brotherhood of St. Andrew. The addresses were made by the Rev. William Reese Scott, chaplain and rector of Christ Church, Media, on the meaning of the letters on the crucifix, I.N.R.I. The Rev. William Bernard Gilpin, rector of Christ Church, Venango, Philadelphia, sang the service, assisted by the vested choir of the Church of the Good Shepherd, under the direction of Mr. Frank H. Longshore.

THE WIFE of the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, is seriously ill with typhoid fever.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Improvements at St. Mary's—Laymen's Missionary League.

DURING the winter, extensive repairs and improvements have been made to the fabric of the St. Mary Memorial Church, Pittsburgh (the Rev. George W. Lamb, vicar). Externally, the wood-work has been thoroughly painted, the grounds filled in and prepared for a good lawn, and the property enclosed by a handsome stone wall covering the entire frontage, with side-fencing in rustic style. At the entrance a lych-gate has been erected of simple, but graceful design.

Plans for the work were drawn, and the work largely executed by members of the congregation, the expense being in great measure provided for by special contributions from the parishioners.

Inside, the font has been enclosed with a



LYCH GATE,
ST. MARY MEMORIAL CHURCH,
PITTSBURGH, PA.

heavy screen, following the general lines of the rood screen, thus forming a complete baptistery, and the sanctuary has been handsomely carpeted. This work was provided for by friends of the parish, through the Bishop, whose chapel St. Mary's is. The parish rooms have been thoroughly renovated, new flooring of yellow pine and cement having been laid, and the rooms painted and

FOOD AND STUDY

A COLLEGE MAN'S EXPERIENCE.

"All through my high school course and first year in college," writes an ambitious young man, "I struggled with my studies on a diet of greasy, pasty foods being especially fond of cakes and fried things. My system got into a state of general disorder and it was difficult for me to apply myself to school work with any degree of satisfaction. I tried different medicines and food preparations, but did not seem able to correct the difficulty.

"Then my attention was called to Grape-Nuts food and I sampled it. I had to do something, so I just buckled down to a rigid observance of the directions on the package, and in less than no time began to feel better. In a few weeks my strength was restored, my weight had increased, I had a clearer head, and felt better in every particular. My work was simply sport to what it was formerly.

"My sister's health was badly run down and she had become so nervous that she could not attend to her music. She went on Grape-Nuts and had the same remarkable experience that I had. Then my brother, Frank, who is in the postoffice department at Washington city and had been trying to do brain work on greasy foods, cakes, and all that, joined the Grape-Nuts army. I showed him what it was and could do, and from a broken-down condition he has developed into a hearty and efficient man.

"Besides these I could give account of numbers of my fellow-students who have made visible improvement mentally and physically by the use of this food." Name given by Postum Co., Battle Creek, Mich.

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decorated. All the painting, outside and in, was done by the young men of the parish, who spent much time after business hours to accomplish the work. Altogether these improvements have cost about \$1,000, more than \$700 of which was raised within the parish, the members of which are almost entirely working people.

THE 17TH ANNIVERSARY of the Laymen's Missionary League was observed on Sexagesima Sunday. The first service of the day was the corporate Communion of the League at the St. Mary Memorial, the Bishop of the diocese officiating, assisted by the Rev. H. A. Flint, its chaplain. The annual meeting followed the service, and this in turn was succeeded by a breakfast given to the members of the League by the Bishop and Mrs. Whitehead, in the parish rooms. At 10:45 there was a service at Trinity Church, when the report of the League was presented by the chaplain, thirty-five lay readers and lay evangelists were publicly licensed by the

Bishop, and the anniversary sermon was preached by the Bishop of Niagara, who made an earnest appeal in behalf of the League's work. In the evening, at Emmanuel Church, Allegheny, Bishop Du Moulin again preached under the auspices of the League. The offerings at both services were devoted to the furtherance of its work.

We note among other things in the report that the thirty-five lay readers and evangelists represent eighteen different parishes and missions, and nineteen different occupations in secular life, so that they bring into the work every type of parochial life and of parochial activity, and represent every school of thought in the Church. During the past year the League has been in charge of fourteen places, two of which were entirely new work, Monessen and West Liberty. The number of services held in these missions during the year was 1,211, with an aggregate attendance of 32,623, a weekly attendance of 640. There have been 82 baptisms, and 50 persons have been presented for Con-

firmation. A frame church has been erected at Ambridge; a new brick church at McKee's Rocks, and a stone church for All Saints' mission, Allegheny. At Clairton a lot has been secured, and a brick church has been begun, and three lots have been purchased for St. Alban's mission at Duquesne. In all these places there was added to the value of Church property in the diocese the handsome sum of \$60,000.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

THE REV. CHAS. E. OSWALD of St. Stephen's Church, Providence, has been invited to become a curate in Trinity Chapel, New York. His many friends in the diocese of Rhode Island will feel very sorry to have him leave, although all will be more than pleased that he has met with such an opportunity to widen the scope of his labors. He has been a very efficient worker in St. Stephen's parish,

Mr. Oswald was ordered deacon in the

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diocese of Southern Ohio, five years ago, after having been a Presbyterian minister for five years preceding. He was ordained priest in 1901 by Bishop Vincent in St. Paul's Pro-Cathedral in Cincinnati.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Dr. Johnson Retires—Rectory for St. Luke's—Mission at Timmonsville.

THE REV. JOHN JOHNSON, D.D., who has been rector of St. Philip's Church, Charleston, for more than thirty years has, on account of advanced years and uncertain health, resigned the rectorship and has been made rector emeritus. The Rev. S. Cary Beckwith, who is at present in charge of the churches at Allendale, Barnwell, and Blackville, has been called to the rectorship of St. Philip's and will enter upon his duties about March 1st.

THE VESTRY of St. Luke's Church, Charleston (Rev. L. G. Wood, rector), has purchased a house and lot adjoining the church with a view to having the former as a rectory in course of time. A robing room for the choir has been provided by the erection of a small room communicating with the vestry room. This is only a temporary structure as the vestry hopes before long to be able to build a commodious and substantial parish house to be used for the Sunday School and all parish purposes. For the past few weeks carpenters have been busy in the church altering the arrangement of the choir stalls and erecting the platform for the new organ, which will very soon be in place.

AT THE REQUEST of the Church people at Timmonsville, Rev. W. E. Callender, rector of St. John's Church, Florence, has begun a mission there. The first service was held in the Baptist church, which was kindly lent for the occasion; but the dozen Church people in Timmonsville have determined to buy a lot and build a church as soon as possible.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Sunday School Conference at Dayton—Requests for Hospital.

THE FIRST CONVENTION of Sunday School workers in the diocese of Southern Ohio was held in Christ Church, Dayton, on Thursday, February 22nd. Delegates to the number of at least 300 came from all parts of the diocese. Among the number present were a great many of the clergy. The Rev. Samuel Tyler of Cincinnati Presided. Bishop Vincent, in a few words, in which he expressed his pleasure in seeing so many present, extended a hearty welcome to all, and expressed the hope that this convention was only the beginning of many yet to follow. Frederick C. Hicks, professor of Economics in the University of Cincinnati, made the opening address on the subject of "The Real Purpose of a Sunday School." During the course of his address he took a very decided stand in favor of the graded school and written examinations. He was followed in a few well chosen remarks by Bishop Vincent on the same subject.

Miss Susan F. Tuite, principal of the Kindergarten department of the University School of Cincinnati, read a very carefully prepared and thoughtful paper on "First Things in Religious Training." "How to Tell Bible Stories—the Old and the New," by Miss Anna H. Littell, supervisor of Kindergarten Instruction in Dayton public schools, was a very helpful address, and threw much new light on the whole subject.

The closing address by Rev. Pascal Harrower, chairman of the Sunday School Commission of the diocese of New York, on the subject of "The Underlying Principles of an Ideal Sunday School," was a masterly presentation of the subject. At the close of his

address the question box, in which questions had been placed during the day, was opened and answered by Mr. Harrower. In his answers to the various questions, it seemed that he had reserved the best until the last. The delegates were entertained at dinner and supper in the parish house by the ladies of Christ Church.

It was the opinion of those present that this convention would give a great impetus to the work that was being done to introduce the graded system and written examinations in the Sunday Schools throughout the diocese.

BY THE WILL of the late Thomas J. Ewing of Cincinnati, he has left \$5,000 to the Children's Hospital of the diocese of Southern Ohio, the same to be paid, \$500 each year for ten years. Mr. Ewing, some twenty years ago, built the hospital as a memorial to his son, and presented it to the diocese.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Convocation at Bolivar—Notes.

THE PRE-LENTEN meeting of the Convocation of Memphis (Rev. Thomas D. Windiate, Dean), took place at St. James' Church, Bolivar (Rev. Neville Joyner, rector), February 14th and 15th. Meditations at the early celebrations were given by the Very Rev. J. C. Morris and the Rev. Thomas D. Windiate. Sermons were preached by the Rev. R. W. Rhames, Rev. Thomas D. Windiate, Rev. Oscar Lindstrom, and Rev. Prentice A. Pugh, and short missionary addresses were given by several in attendance. Much interest was manifested in the Conference on Missions and Revivals, led by the Rev. R. W. Rhames, followed by Rev. Dr. Quinn, and in which all the clergy present took part, many speaking adversely on parochial missions from experience had, though the drift of the discussion favored same if properly prepared, especially by the communicants of the church holding the mission. A conference was also held on Church Unity, in which the Rev. J. A. Wood, a Presbyterian minister,

COFFEE vs. COLLEGE

STUDENT HAD TO GIVE UP COFFEE.

Some people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning. But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum Food Coffee, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place, I was soon relieved of all my ailments. The headaches and nervousness disappeared entirely, strength came back to me, and my complexion which had been very, very bad, cleared up beautifully. Better than all, my mental faculties were toned up, and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

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2 Full size Packets, lithographed in natural colors with full cultural directions on each packet. All fresh new crop seed. This collection has been made up especially so as to secure the best effect for the least money, and will produce a gorgeous show of flowers the entire season.

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WEDDING

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told of the recent movements toward unity among the Presbyterians, the Rev. J. G. Williams, Methodist, was appointed to tell what was in the way of union between the Methodists and Episcopalians, the Rev. Oscar Lindstrom stating the position of the Church as set forth by the Chicago-Lambeth Quadrilateral. A reception was tendered the Convocation by St. Katherine's School, located at Bolivar, which has shown such marked progress in scholarship and the preparation of girls for Eastern colleges within the reasonable terms available to so many, Miss Joyner being the principal of the school.

AT NASHVILLE the Brotherhood of St. Andrew has recently been stimulated by the visits of Mr. Hubert Carleton, general secretary, and Mr. E. C. McAllister, travelling secretary, and meetings were held in the Church of the Advent, St. Ann's Church, and Christ Church, looking to preparation for attending the Convention to be held in Memphis in October.

AT ST. PAUL'S CHURCH, Franklin (the Rev. R. K. Smith, rector), a memorial altar rail of brass was recently placed in the chancel. A claim has been favorably passed upon by the Court of Claims, awarding this church damages for injuries done to the building and furnishings by Federal troops during the Civil War.

ARRANGEMENTS have been made at Grace Church, Spring Hill (Rev. Russell Kane Smith, in charge), to buy a lot and build a rectory and make extensive improvements on the church building.

AT ST. MARY'S CATHEDRAL, Memphis (Very Rev. J. Craik Morris, Dean), considerable interest was manifested in the presentation in the crypt of the Cathedral recently, of the cantata "The Daughter of Jairus," with stringed instruments in accompaniment and a large chorus supplementing the regular choir. It is intended to make the Cathedral a special musical centre.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Welsh Services at Poultney.

ST. DAVID'S DAY, March 1st, was to be observed at Trinity Church, Poultney, with a Welsh service consisting of choral Evensong with Welsh hymns and anthems, and an address by the rector, the Rev. C. T. Lewis, recalling a forgotten part of the world's history in connection with the Cymric races.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.
Diocesan Notes.

JOHN W. WOOD, corresponding secretary of the Board of Missions, will address the Woman's Auxiliary, in united meeting, to be held in Grace Church, Richmond, Friday night, February 23d.—THE RICHMOND CLERICUS, on Monday, February 19th, appointed a committee of its president and secretary to draft suitable resolutions of sympathy to be sent Rev. C. O. Pruden and the board of trustees of the Chatham Female Institute of Southern Virginia, on their recent calamity in the loss of their buildings by fire.—AT A RECENT meeting of the Richmond Clergy Union, Lenten services in each of the Richmond churches were arranged.—THE REV. DR. SMITH of the New York Sunday School Commission will be in Richmond at the beginning of Lent to give a series of addresses under the auspices of the Sunday School Institute of this city.

THE RICHMOND clergy have just completed a plan and adopted a set of resolutions advocating the better observance of the Lord's day. It was agreed to set apart the Third Sunday in Lent to preach on this subject. The resolutions will be taken by the committee and read to all Evangelical Churches, that united effort may be made to stop the

desecration of Sunday, and that it may be made a holy day unto the Lord and not a holiday.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
B. S. A. Lenten Services.

THE LOCAL ASSEMBLY B.S.A. have announced that mid-day Lenten services will be held in the Church of the Epiphany, as in former years. The following is the list of speakers: March 5th, the Bishop of Washington; March 6th to 9th, the Rev. W. C. Richardson, D.D.; March 13th to 16th, the Rev. C. M. Roberts; March 19th to 23d, the Bishop of Arkansas; March 26th to 30th, clergymen of Washington; April 2nd to 6th, the Bishop of West Texas. The services will begin at 12 M., and close punctually at 12:25.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Woman's Auxiliary—Noonday Lenten Services
B. S. A.—St. Paul's.

ON TUESDAY afternoon, February 20th, representatives of the various parish branches of the Woman's Auxiliary of Buffalo and vicinity, together with a large gathering of clergy and laity, met in St. Paul's Church (Rev. J. A. Regester, D.D., rector), and after a brief devotional service, listened to addresses by the Bishop of the diocese, who also introduced the other speakers, the Rt. Rev. F. S. Spalding, Bishop of Salt Lake, and the Rev. Messrs. H. S. Littell, and A. M. Sherman of the Missionary District of Hankow, China. After the meeting the women of St. Paul's served refreshments in the parish house. In the evening a Churchman's dinner was served at the Hotel Iroquois, which was attended by the clergy and laymen of Buffalo and neighborhood, to the number of 200, and at which Bishop Walker, Bishop Spalding, and the Rev. Messrs. H. S. Littell and A. M. Sherman were the speakers and honored guests. Bishop Walker, in introducing the other speakers, made an eloquent plea for foreign and domestic missions, at once enlisting the attentive interest of all present. The Rev. H. S. Littell assured his hearers that the present political conditions in China are not inimical to the furtherance of missionary activity and interests. Mr. Sherman told what the missionaries are doing for the young white men who, since the occupation of the Philippines by the United States, were going by the thousands into China, in safeguarding their lives and raising them to a higher moral standard amid the frightful temptations of Oriental immorality.

Bishop Spalding gave a most interesting account of his field, showing its commercial resources and promises from the business man's standpoint; the various classes with which the Church had to deal, Indians, Mormons, miners, ranchers, and he asked the pertinent question, What will the future of these men be if the Church does her duty?

A very decided interest in missions, it is believed, was awakened by these speakers, and the opinion was freely and generally expressed by those present that Buffalo Churchmen ought to have such gatherings annually, perhaps crystallizing into a

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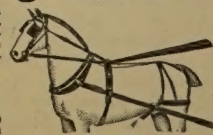
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